

THE EXPERT MIDWIFE, OR

An Excellent and most necessary Treatise of the generation and birth of Man.

Wherein is contained many very notable and necessary particulars requisite to be knowne and practised:
With divers apt and usefull figures appropriated to this worke.

Also the causes, signes, and various cures, of the most principall maladies and infirmities incident to women.

Six Bookes

Compiled in Latine by the industry of *James Rueff*, a learned and expert Chirurgion: and now translated into English for the generall good and benefit of this Nation.

LONDON.

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Imprimatur THO. WYKES.
R. P. Ep. Lond. Cap. Domest.





To all grave and modest Matrons,
especially to such as have to doe with women in that
great danger of childe-birth, as also, to all young
practitioners in Physick and Chirurgery, whom these
matters may concerne, Grace, Peace, and
good successe, in their underta-
kings, heartily wished.

Albeit the sundry presi-
dents of bookes in this
kinde, formerly publi-
shed, might free me from
Apologizing for my selfe
for this worke, yet will I adde to what
others have said one reason of maine
consequence, not observed by any
that I have read, which will much
strengthen these my endeavours. It is
observeable that in all ages of the
A 2 world

world and throughout all countries
in the world, that the helpe of grave
and modest women (with us termed
Midwives) hath ever been useful for
releife & succour of all the daughters
of Evah, whom God hath appointed
to beare children into this world,
which things so being, and women
withall being Vniversally as all men
know (for the most part) unlearned,
any further then to understand their
owne native language, as a french wo-
man to understand french, a dutch wo-
man dutch, or an english woman en-
glish. And the businesse whereunto
God hath ordayned them of so great
and dangerous consequence as con-
cernes the very lives of all such as
come into the world, and withall for
preventing of great danger and mani-
fold hazards, both unto the mother
and

and unto the infant it being necessarily required that the parties imployed thereabout, should understand the businesse which they take in hand, which cannot be without the knowledge of many particulars concerning both the mother and the Infant, which they can never attaine unto, but either by the use of bookes penned by skilful Physitians & Chirurgeons, or by conference with the learned and skilfull (which can hardly, or not at all, in most places be had, or else by practicall & long experience, which though it bee the surest mistressse, yet is it the dearest, and hath cost the lives of many, both in this kinde and otherwise, before knowledge could be thereby obtained; these things so being, what reason hath any to seeke or debarre grave and modest

women, such as God hath called to that function (or other grave and modest matrons ; such as though not so precisely thereunto called, yet may bee assistant and helpfull unto the midwife in so great dangers, and whose paines & labours also are of an absolute necessity, in the mid-wives absence) of the use of such meanes as may inable them to the undertaking of matters so dangerous, and so full of perill, with much lesse hazard to the patients, and paines and turmoylings to themselves ; for the unskilfulnesse and want of knowledge in the midwife in matters both concerning the mother and the infant, doth questionlesse oftentimes indanger the lives, both of the one and the other, and procure much unnecessary trouble to themselves, whenas, perhaps, had a skilfull

skilfull midwife the matter in hand,
there would be neither perill to the
one, nor paineto the other : but will
some (nicely precise) perhaps say, *It is
unfit that such matters as these should bee pub-
lished in a vulgar tongue, for young heads to
prie into.* True, if by other meanes it
might be effected: but the danger be-
ing great and manifold, and the un-
learned for their sex for the most part
(further then their owne tongue) be-
ing in all ages and in all places, (as I
have said) thereunto assigned; whe-
ther is it better that millions should
perish for want of helpe and know-
ledge, or that such meanes which
though lawfull in themselves, yet
may by some be abused, should be had
and used? doe we not see in many ca-
ses, that those things which otherwise
were monstrous, are yet by necessity

made tollerable? Or shall we because
some good things are by evill men
and evill mindes abused, therefore
deprive the good, of the use of good
things? If such slender reasons as these
might prævaile, then might there per-
haps a great number perish, before e-
ver they saw the light, who otherwise
might live and increase the number
of Gods church by their off-springs,
and perhaps also a great deale more
worke might be made for men-mid-
wives, then yet is, although there bee
too too much already, and some per-
haps for private profit have too farre
already incroached upon womens
weakenesses and want of knowledge
in these their peculiar busineses. To
conclude, I say onely this, my inten-
tions herein are honest and iust, and
my labours I bequeath to all grave,
modest

modest and discreet women, as also to
such as by profession, practise either
Physicke or Chirurgery. And whose
helpe upon occasion of extreame ne-
cessity may be usefull and good, both
for mother, child, and mid-wife. But
young and raw heads, Idle serving-
men, prophane fiddlers, scoffers, je-
sters, rogues; avant, pack hence; I nei-
ther meant it to you, neither is it fit
for you. Thus craving the favourable
construction of the grave and honest,
but not respecting the rash censures
of the peevish. I rest at your devotion
unto whom in the beginning I have
inscribed these my labours, the par-
ticular contents whereof, follow in
the next leafe.

Fare you well.

1875
The following is a list of the
names of the persons who
were present at the
meeting of the
Board of Directors
of the
City of New York
on the
1st day of
January, 1875.

The Table.



The Methode of the Worke,
through the Arguments of the Bookes
and Chapters.

THe first Booke intreateth of the Genera-
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*Of the generatiue, or begetting seed, what it is, how,
and in what manner it hath its beginning. Chap. I*

Of the mixture of the seed of both sex: also of the substance and forme of the same. Chap. 2

*Of the three coats, with which the Feature is in-
volved, defended & covered in the womb. Chap. 3*

*Of the three faculties disposing and governing the
body, and of the spirit it selfe.* Chap. 4

Of the true Generation of the parts, and the increase of the Feature, according to the daies and moneths. Chap. 5

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what nourishments it is nourished, and when it
groweth to be an Infant. Chap. 6

The

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How necessary a thing it is, to insert the Anatomy of the Matrix to this Worke. Chap. 1

Of the substance, forme, qualities of the Matrix, and the parts annexed. Chap. 2

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Of certaine naturall Precepts and Medicines furthering and easing the slownesse and difficulty of the birth. Chap. 3.

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*Of the first forme and fashion of a birth not naturall,
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Of the third. Chap. 3

Of the fourth. Chap. 4

Of the fifth. Chap. 5

Of the sixth. Chap. 6

Of the seventh. Chap. 7

Of the eighth. Chap. 8

Of the ninth. Chap. 9

Of the tenth. Chap. 10

Of the eleventh. Ch. 11

Of the twelfth. Chap. 12

Of the thirteenth. Ch. 13

Of the fourteenth. Ch. 14

Of the fifteenth. Cha. 15

The fifth Booke, of the false conception named Mola, and other false tumors of the womb: Also of abortements and certaine Monsters, and likewise of the divers signes of conception.

*Of the deceiving conception Mola, and of other
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Whether men and women may ingender or conceive children of Divells and Spirits: and againe, whether Divells and Spirits may have children by men and women. Chap. 6

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Of the sterility of men and women: also of the causes and signes of the same. Chap. 1

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Of the cure of sterility, arising from the cholericke humidities and moistures of the Matrix. Chap. 3

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Of

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Of the cure of sterility proceeding from a melancholic humour. Chap. 5

Of the remedy of sterility, proceeding from overmuch heat, drinesse, moisture, and coldnesse. Ch. 6

Of certaine generall Precepts, serving for the curing of the barrennesse of men and women. Chap. 7

Of the suffocation or choking of the Matrix, and of the causes and cure of the same. Chap. 8

Of the præcipation or falling downe of the Matrix, and of the causes and cure of it. Chap. 9

Of the superfluities of the Termes, and of the cure of the same. Chap. 10

Of the causes and cure of the stopping of the Termes. Chap. 11

The



THE
FIRST BOOKE
OF THE
Generation of Man.

CHAP. I.

*Of the Generative or Begetting Seede, how, and in
what manner it hath his beginning.*



Observe the naturall Procreation of man, to be altogether such, as we perceive the Generation & beginning of Plants, or Herbes, of every kinde to be. For as they, every one of them from the seede of his kinde, cast into the wombe of the earth, doe bud, or increase, and

The procreation of man, such as the generation and beginning of Plants or Herbes.

The Table.

- Of the cure of sterility proceeding from a melancholic humour.* Chap. 5
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Plants or
Herbes.

What the be-
getting seed is.

doe naturally grow to the perfect forme of his proper Nature: So man also, being a reasonable creature, according to the quality of his body, doth naturally draw his originall & beginning from the Sperme, and Seede of man, projected and cast forth into the wombe of woman, as into a field. But that matter of Generation, which we call Sperme or Seede, by his originall and nature, is onely a superfluous humour, the residue and remainder, I say, of the nutriment and food, and the superfluity of the third concoction, or gession in the body, derived and conveyed along, through the hidden and secret organs, or instruments, from the chiefeft members of the body, unto the generative parts, and serveth for Generation.

From whence
it hath its be-
ginning.

And it hath his beginning and breeding, from the residues and remnants, of all the meats belonging to the nourishment of man, after they be altered, and transmuted, even to the third Concoction: of the superfluity of which concocted food, collected and gathered together, in his proper and due manner, it is evident that the same is ingendred, according to the constitution of the age and nature: For there is made,

made, a threefold concoction of any meat, altered and converted into the nourishment of the living creature, even to generation of Seed, that concoction nevertheless following, which is the purest of all concoctions: For the food being sent downe into the stomacke by chewing, straight way the pure nutriment, which is ordained to the other part (the dry excrement being driven downward thorow the guts to the belly) through the sucking veines (named in Latine *Meseraica*) carryed, as it were, to one gate, flowing out of innumerable chanel, is brought to the Liver. Where, to the disposition of the former concoction, made in the stomacke, there is forthwith made the second concoction, in the Liver, of the food derived unto it, the superfluous matter being separated, that is to say, both kinds of choler, and the waterish humor drawne and attracted by the emulgent vessels (in Latine *Vasa emulgentia*) that it being strained thorow the Kidnies, might descend down into the Bladder, then the remnant and residue refined and cleansed in the Liver by this concoction, that is to say, blood, is conveyed over to the heart to receive his vitall administration and office. In

Three Concoctions.

1. Concoction.

2. Concoction.

3. Concoction.

How seede is
i:gendred:

4. Concoction.

the heart againe is made the third concoction of the food, being received at one time: For there blood, having taken unto it vitall and lively Spirit, being diffused and sent abroad throughout the severall members of the body, doth againe expel and void out that, which is superfluous in it selfe, by the secret pores & passages. At length, here the Spirit changeth, and turneth the blood conveyed thorow the spermatieall, or seede-vessells (being branches of *Vena cava*) there also further concocted, into the Nature of Sperme or Seed, by the twined revolutions and backe-turnings of the smallest vessells for this purpose, and by the Glandulous, or kernelled substance of the testicles, and the seed-passages (which they call *Parastata*) available in that behalte. So the blood exquisitely wrought, and laboured, and, for the most part, converted into vitall spirit, is streight-way conveyed by the Arterie, named *Oborta*, and branches thereof, to all the other members of the whole body. But afterward in the fourth place (that we may adde this besides our purpose) there is made an alteration of the food, into the like substance of the thing nourished, this juyce quickening and
strengthening

strengthening life, which being the purest of all remained lastly with the vitall spirit; that thing in like sort being expelled, in sweat thorow the pores, if any impure thing shall be remaining, or ingendred.

But that the reason of this generation, and beginning may be made more plaine, and evident unto us: we will declare by a briefe demonstration hereunto added, that there is the same beginning of Plants, and herbes, and of other things, which fall under the same consideration, that Plants and Herbs do. Therefore as in the seeds of every kinde, the graine it selfe cast into the ground is the food, and, as it were, the first subject of all the alteration following, whereby it budds & springs, is augmented, and growes up into a Nature like unto it: so meat being taken, affordeth in mans body, the first, matter to variable concoction. And as there in Plants, we observe a most certaine separation of the pure from the impure, and of the remnant from the superfluous matter; so here we perceive a naturall separation and sequestration of that which is unprofitable from that which is profitable, by their certaine degrees. For, first the seed being

The like reason of Seeds in Plants.

committed to the earth, by and by swelling with moisture of the same, strippeth it selfe from that little skin, in which it was inclosed, and springing upward, casteth forth the same being empty, as a dry excrement, the graine in the meane time budding and sprouting forth, that it may proceed forward to the increase. Afterward the increase and growing, stretching even to the fruit disrobed and bereaved of the flower; the second purging, casteth downe the flower sprung up in the top of the bough, but preserveth the hope of the fruit, being stripped of his flower, as that thing which remaineth pure and profitable, by the second purging. Afterward, the fruit being growne to his just quantity, the third alteration casteth downe the leaves, as the superfluity of this degree, but ordaineth the fruit, being now so often cleansed and purged, for the utility of the nourishment of men, maturity and ripenesse being granted unto it. But now either the seede breaketh the fruit, lying hid in it, or else it ferreth it out by putrefaction, and being cast into the ground, it hasteneth againe into the property of its owne nature, not tending towards it selfe, which is remaining, but to the likeness of his first originall,

originall, from whence it had his beginning :
 that in the same it is altogether true. That Na-
 ture doth ingender things like unto it selfe : For
 every thing doth naturally covet, and desire the
 forme and likenesse of that, from whence it is
 bred : whereby thou canst not see apples, to
 grow from a peare, nor peares from an apple,
 unlesse it be otherwise procured by the meanes
 of grafting, and planting. Wherefore the same
 thing remaineth, to be acknowledged in the
 Generation of man and woman, which is to be
 confessed in the growing of Plants and Herbes,
 that because wee see bodies well distinguish-
 ed by members, to be ingendred of seede, wee
 may also beleve that the same seed doth pro-
 ceed from the distinct, and severall parts of the
 body ; wherefore let them looke what and how
 well they speake which doe affirme, the seed of
 Generation to be ingendred of the braine onely,
 when as it is not so agreeable to the considera-
 tion of the concoctions, nor to the constitution
 of the bodies. Truly, it is certaine that some,
 neither also a small part, is derived from the
 braine, but the chiefeft part is collected and ga-
 thered together from the chiefeft parts of the
 whole

Nature ingen-
 ders things
 like unto it
 selfe.

Whether the
 ingendring-
 seed be from
 the braine.

A good part of
 the seed deri-
 ved from the
 braine; but the
 greatest part is
 from the chief-
 est parts of the
 whole body:

* What the consequence would be, if the seed should be ingendred of one or two parts a lone.

Hippocrates affirmeth, the seed to be collected from the whole body.

The infirmities and ill-favoured marks in children proceeds from the corruption of the seed in parents.

whole body. For if wee say, that this should be ingendred of one, or two parts onely: every man shall perceive that this consequence would follow by an infallible reason, to wit, that those same parts only, should be ingendred againe. Therefore wee say rightly, that besides that beginning, which it draweth from the braine, it is ingendred from the whole body, and the most especiall parts of the same, the effect it selfe manifesting the cause, most especially when wee see distinct members, and perfectly finished, according to the due forme of the body, in things procreated and brought forth. We have on our side, against the opinion of others, *Hippocrates* himselte, being the Prince of all Physicians; who also himselte doth affirme, that the seed is collected from the whole body, and so truely, that the thing begotten, doth answer and agree to the constitution of the thing begetting, of feeble seed, I say, a weake man being borne, but of strong seed, a strong and lusty man being borne. By which things it hapneth, that also many times we see the infirmities, and ill-favoured marks of the body in the children, which are remaining in the parents, which we doe

con-

constantly believe, to have passed into them, by the corruption of the seed. Therefore, these things being certainly determined, concerning the beginning and matter of ingendring seed, let it suffice to have spoken these things in the first place.

CHAP. II.

Of the mixture of the Seede of both sex, also of the substance and forme of them.

BVt after the wombe (which is a generative member of the Female sex) hath conceived the seede of man, it doth admix and mingle her seed also to it, so that of both the seeds of both sex, there may be made one mixture. But about the first matter of the Feature, all are not of the same judgement. For *Aristotle* saith, that the Termes of the woman, are a prepared matter, of the whole Feature, although it be crude and indigested, which is form'd & fashion'd by the seed of man, received into it; the same seed being turned into vitall spirit, which like a workman, doth proportion and fashion this matter, like a Smith plating and smoothing his rude piece of Iron upon the Anvill. But *Galen* declareth, that both the seedes confused and mingled together in the

The first matter of the Feature.
Aristotles opinion.

Galens opinion.

The seede of
man more hot
and thick than
womans.

The womans
seed affordeth
the like helpe
as mans doth
in framing the
Feature.

What the
Termes are.

the Matrix, are the first matter of the Feature, and so truly, that with out the due mixture of these, nothing can be conceived, nor ingendred. Yet although the mixture of these may be made equall, notwithstanding it is out of all doubt, that the quality of them is not alike: for the seed of man doth exceed womans seed, in heate and thicknesse, which in comparison of mans seed, is more moist and cold, and therefore also it is manifest that it is more waterish, yea, in respect of the temperature. But neverthelesse, although they differ so much in quality, the womans seed doth yeeld and afford the like help and furtherrance, in framing the Feature, that the seede of man doth, so that the seeds doe mutually grow, and increase at once together, by the vertue of both of them.

Further, when as menstruous blood, is the matter of womans seed (that as well the beginning of this, as of mans seede, may be evident unto us) we must understand, that the Termes (named in Latin *Menstruum*) are no other thing, (a naturall consideration being had of them) than the excrement of the third concoction, or digestion, gathered together, and voyded every month

moneth (named the monethly Purgation, of the Latine words, *mensis Lunaris*) for every woman being of that age, which may indure this Purgation, so that her body be of a sound and healthfull constitution, ought naturally to be Purged and cleansed from this superfluous matter every moneth; And for the same cause the Germans do name this Purgation, Flowers; because even as the trees which doe not blossome and send forth flowers either through age or corruption of Nature, doe not fructifie, nor bring forth fruit: so also every woman deprived of these Flowers, I say, of this purging in her due season, by the course of Nature, can neither conceive, nor ingender, being like unto an unfruitfull and a barren man, destitute and deprived of the same vertue, and faculty of ingendring, either by some defect or corruption, or because naturall heat is exhausted and wasted, by his over-moist and cold complexion.

Every woman of a sound constitution ought to have her naturall and monethly purgation.

Without naturall purgation in due season, women cannot conceive nor ingender.

Therefore

The seede con-
gealed and
curded toge-
ther like a ten-
der Egge.



Therefore both
seeds mingled; blen-
ded together and re-
ceived into the
womb, are est-soone
compassed, and in-
closed about, with a
certain little coat or
caule, ingendred by
the heate of the Ma-
trix, and are congea-

led and curded together, after the manner of a
tender Egge, which is compassed about with a
most thinne rinde, or little skin, as the figure an-
nexed doth demonstrate and explaine.

CHAP. III.

*Of the three Coates, wherewith the Feature is invi-
roned, defended and covered.*

THe little roome, or coffin being ingen-
dred after the conception; the vitall Spi-
rit inclosed in the same, rouseth and put-
teth forth it selfe, and then the defences or caules
are

are ingendred to the Feature conceived. And first, truly, of the uttermost face and superficies of the seede, because of the waterish moisture and humidity of womens seede, is ingendred a thin and slender membrane, or caule, which by reason of his moist quality, is extended and stretched abroad; at the first being so transparent and cleare, that we may see thorow it, but after the birth, it is contracted and drawne together into a little heape, named *Chorion*, or *Secunde*. Besides, of the superfluous humidity, and moisture of this, there are ingendred also, two other little coats, or caules, which doe protect and defend the Feature from superfluous and noisome things: as from the *Termes* retained, and stopped after conception, and also from other superfluties, which neither serve, nor are profitable to the nourishment, nor increase of the Feature, but doe rather hurt and offend, yet neverthelesse they are retained in the *Matrix*, betweene the caules, named *Secunde*, even untill the time of the birth, then they issue forth, a breach being made by themselves, or they are set at liberty, by the helpe of the Midwife.

The first coat or caule of the Feature, is named *Chorion*.

Two little coats or caules ingendred, which defend the Feature from hurt.

Therefore the second coat or caule, named of

The second coat or caule is named *Bile*.

the

the Arabians, *Biles*, of the Grecians *Allantoides*, adjacent and lying neere to the connexed and united parts of the Feature, incloseth and infoldeth all inferiour things from the Navell, which caule is wrinckled and somewhat pleated, not unlike to a pleated garment, into which the urine, and sweats doe distill, and also other sharpe, and eager humors, if any doe flow, and issue from the nature and ripe Feature, and are detained there, even untill the time of birth. For now, the Infants growne to greater maturity and ripenesse, doe not void and expell urine, by the urine-pipes and conduits, to the privie parts out of this vault, but by certaine passages thorow the Navell. Therefore the Feature is fortified and defended from the urine, and other noysome humours, by that coat or infolder, lest he should be molested, and grieved with the acrimony and sharpnesse of them, or else gather some impurity, or uncleannesse unto him.

The

The third Coate, or Caule, claspeth and imbraceth the whole Feature, compassing it inwardly round about, and doeth defend & protect the tender Feature, both from noisome humours, and also from the rougher outward coats, being a very soft and slender Caule; and therefore of the Grecians, is named *Amnea*, because it cometh neer to the softnesse and tenderesse of a Lambe. But of some it is called the Armour of the conception, in the Arabian language, it is named, *Abgas*. But the Figure adjoynd, doth lay open the differences of these Coats, or Caules, with the intermingling of the seed contained in them.



The third coat
is named
Abgas.

C H A P. IIII.

Of the three faculties, disposing and governing the body, and of the spirit it selfe.

NOW the Seedes, both of man and woman, being mingled, blended, and inclosed together, est-soones the force or faculty, the power and might, I say, of the soule, essentially attributed to it, to performe and accomplish her actions in the body, doth appeare and shew forth it selfe, and beginneth to worke conveniently almost in a three-fold manner.

The first faculty is naturall.

The first faculty and vertue is naturall, being the mover and foundation of the other faculties, common both to living Creatures, and to Plants. This, by and by, from the time of Generation, doth worke, even untill the perfection of that which is ingendred, namely, by augmenting and nourishing. And it hath his place and seat in the Liver, and from thence is dispersed and sent abroad by veines into the whole body: But the operation of it at first appearance is found to be three-fold. The altering,
or

or changing faculty (the which some doe call the immutative faculty) which first generally immuteth, and altereth the substance of the Seede, and also converteth and digesteth it, from that which it was before, into the substance of the severall parts, that every one of them may be distinctly composed and made: and particularly inclining againe into that substance, by those mixed qualities, and elementary faculties, by heat and moisture effecteth and frameth the softer substance, such as flesh is in living Creatures, but in Plants, or Herbes, the flowers and the pith: by heate and drinesse it frameth the heart in living Creatures; in Plants, or Herbes, it maketh the roots: by cold and moisture, in living Creatures, it maketh and workes the haire; in Plants, or Herbs, the leaves: also by cold and drinesse, in living Creatures, it worketh and maketh sinewes and bones; and in Plants, or Herbs, the rinds, barks, and wood. Afterward, the forming or fashioning faculty, or vertue (which others call the Informative faculty) is that which formeth and fashioneth the matter which is changed, to the similitude and likenesse of that from whence it drew his originall

1.

The altering
or changing
faculty.

2.

The forming
or fashioning
faculty.

nall and beginning, the parts like unto their first originall, being severally disposed and ordered. By this vertue and faculty, the parts, which ought and should be hollow, as the guts, veines, arteries, and such like, are made hollow, and those parts which ought to be massie and solid, are in like manner formed so. And in few words, it formeth all things, yea, the smallest of them particularly, and perfecteth the superfiice, or uttermost face of every little particle, or diminutive portion, so that nothing remaineth idle, nothing also superfluous.

The helping,
or ministring
faculties.

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But to these principall faculties, belonging to naturall force, in perfecting the living Creature, other helping, or rather ministring, faculties are added beside. The begetting, I say, or generative faculty, dilating and extending the thing ingendred, into length, breadth, and profundity. The augmenting vertue also, which doth augment and increase the same by nutrition and nourishment, and doth complicate, and accomplish it, even to his just augmentation and increase. So also there cometh to them, the nutritive and nursing faculty, which ministrerh to the Feature, and cherisheth the Feature in the wombe,

wombe, from the time that the seede is conceived, that it may suffice for the composing and ordaining of somany, and so great parts of the living Creature. And to this last faculty and vertue, foure other aiding and helping faculties, are said to approach. The attractive, which some call the appetitive faculty, which attracteth convenient nutriment and food to the severall parts, by his force, as with an instrument; as for the nourishment of flesh, it attracteth the substance of blood, and for the aliment and nourishing of the braine, the substance of Phlegme, and so likewise in the other parts, working by his hot and dry faculty. The concocting or altering vertue, working by a hot and dry faculty and power, changeth and transmureth the substance of the nutriment, and reduceth the nourishments of a diverse nature, as it were, into one masse or lump. The reteneing or retentive faculty, which reteneith and helpeth the pure nutriment (whereby that being digested is assimilated, made like, and is united to the particular members) using the helpe of coldnesse and drinesse. The expelling or expulsive faculty, which by the helpe of moisture and coldnesse,

To the nutritive faculty, foure other aiding and helping faculties.

1. The attractive
2. The concocting
3. The retentive
4. The expulsive

2.

3.

4.

doth necessarily expell and void superfluous things, neither agreeable or convenient to the quantity, nor quality of the parts, and therefore by no meanes to be assimilated and united to the parts.

The second
principall fa-
culty is named
Vital.

The second faculty and vertue which worketh principally in humane seed, is called Vitall, and possesseth his seat and mansion in the heart. And that quickneth and giveth life to the heart, from whom the vitall Spirit by the Arteries annexed to it, doth proceed to the members, to be quickned and revived by the disposition of a naturall faculty and vertue, by dilating and contracting the Heart and Arteries. By dilating and enlarging, I say, because the moving force and power which remaineth in the heart, doth dilate and spread abroad the motion of the heart it selfe, from the middle and Center of it, into all the extreme and outward parts. But by contracting and knitting together, because the same force and faculty collecteth and contracteth againe the motion of the heart from the extreme and outward parts, to the middle and Center of it. Wee see both of them to be done and performed by the benefit of the lungs, which, like a
paire

paire of bellowes attracteth and draweth aire to
 the heart by an Artery : that is conveyed and dis-
 fused againe from the same by the Arteries to
 other parts of the body. The same moneth the
 brest with a continuall motion, the nerves and
 sinewes being moved first of all. Therefore
 this aire is most necessary, both for the mitigation
 and asswagement of naturall heat about the
 heart which is attracted from the cold aire, to
 temperate and moderate immoderate and over-
 much heat ; especially, seeing it is manifest, that
 the heart is of so strong a constitution, that it
 would quickly be suffocated and strangled by
 it selfe, and so perish, unlesse it should attract to it
 a cold temperament and mitigation every foot
 from the aire by the lungs, of whose tempera-
 ture the Animal Spirit is ingendred, and is seated
 in the braine, as we will streight-way declare,
 from whence all the nerves & sinewes drawing
 their beginning, do descend down by the ridge-
 bone of the backe, named in latine, *Spina dorsi*,
 and from thence afterward are distributed and
 divided into the body, and are also cherrished
 and preserved of their primary Animal Spirit,
 by the helpe of the vitall spirit. Notwithstan-
 ding

The lungs like
 a paire of Bel-
 lowes attracts
 aire to the
 heart.

Aire most ne-
 cessary for the
 mitigation of
 naturall heat
 about the
 Heart.

The heart of so
 hot a constitu-
 tion, that un-
 lesse it be mi-
 tigated by aire
 from the lungs,
 it would be suf-
 focated and
 perish.

The aire attracted by the lungs, is by many meanes often corrupted.

ding the same aire attracted by breathing, by the labour and imployment of the lungs, and passing into his vitall spirit, by many meanes is also corrupted, as hath beene often observed, I say, by the evill disposition of the braine, by the infection of the Liver, by the passion of the heart, by the corruption and rottenness of the Lungs, and such like infirmities; also by excessive corruption of the aire outwardly approaching unto it: of which to speake much, for the present time, would both be besides the purpose, and also to no profit.

The third faculty is named Animal, and is three-fold.

1.
The disposing and ordering faculty.

In what parts of the braine Imagination, Reason and Memory are seated.

The third faculty is Animal, which, as the Queene, doth possesse the highest place, and obtaineth a seat in the braine. And the same is certainly found to be three-fold: For, the first vertue of the same, is the disposing and ordering faculty, which disposeth and ordereth the whole braine, and alone doth imploy and busie it in his order. For in the former part of it, it placeth and seateth Imagination, in the middle part, it seateth Reason, and in the hinder part it seateth Memory; For whatsoever Fantastic hath conceived in the former little cell, cave, or ventricle, that it streight-way transferreth and sendeth

deth to the Senate and Council-chamber of Reason, there, as it were, to be examined by judgement and determined: and whatsoever is here collected, and approved by judgement, that it sendeth and committeth to Memory, to be reserved (as it were, in a treasury or storehouse) and to be directed, concerning his acts and effects. The second vertue is the Sensitive faculty, the which although we know, that it is variable and diverse, in respect of the senses, yet we may understand, that it is caused and effected in this manner. The Animal spirit (whose place of late we said to be in the braine) proceeding from the interiour and inward little caves and ventricles of the braine, by the mediation and assistance of certaine subtile and slender sinewes, doth forme and frame the Senses, and by his vertue through the ministry and furtherance of the sinewes, directeth and transposeth sight to the eyes, smelling to the nostrills, hearing to the eares, and tasting to the palate of the mouth, which senses wee see onely to be numbered and nominated of the senses of the head. The third is the Moving vertue, ingendred and bred in the braine; to whom it is said to be proper,

2.
The Sensitive
faculty.

The Animal
Spirit doth
forme and
frame the
senses.

3.
The Moving
faculty.

The Animal
spirit directs
the motions.

per, to move and give motion: For as the Animal spirit disposeth and directeth the orders and properties of the senses, as is before declared, so by the benefit of the same facultie, the motions also are directed, by which the vertues and faculties of the Spirit are dilated, opened, and enlarged, and are likewise conveyed and sent abroad to the other members.

Spirit necessary
for the perfection
of the
former faculties.

What spirit is.

But for the perfection, and complement of all these vertues and faculties, Spirit is necessarily required, by whose benefit and continuall motion, as well the senses, as the faculties, are instigated and provoked to performe and finish their faculties and actions. And they say, that the Spirit is a certaine airy substance, which continually exciteth and stirreth up the powers and faculties of the body, to fulfill and accomplish their actions. And indeed, this Spirit is a certaine subtile body, ingendred by the force of heat, because of blood flowing and streaming in the Liver, attracted and drawne by breathing and the Arteries, and afterward diffused by the veines to all the members, quickning the bodies, serving to promote and further motion, by the meanes and aide of the nerves and Muscles. But
first

first this is directed and conduced to the Liver in this manner : Heate remaining in the blood, there is caused a certaine boyling in the Liver, from whence a certaine fume or vapour issueth and proceedeth forth, which eft-soones being purified, by the veines of the Liver is changed and transmuted into a certaine airie substance, and is called Naturall Spirit, which purifieth and clarifieth the blood, and afterward is sent and distributed to the particular and severall members.

How naturall
spirit is inge-
dred.

Afterward the same Spirit is transferred and carried from the Liver by certaine veines to the Heart; where by the motion of the parts of the Heart, and a mutuall coagitation, it is made more pure, and is converted into a more subtile and finer Nature, and beginneth to be Vitall and truely Spirit: because it diffuseth and spreadeth it selfe from the Heart by Arteries, to the members of the whole body, and doth augment and further the vertue of Naturall Spirit.

How vitall
spirit is inge-
dred.

And againe, the same Spirit mounting and penetrating upward, from the Heart through Arteries, to the little caves and ventricles of the

How Animal
spirit is inge-
dred.

Animal Spirit
most pure.

Why the Spirit
is called
Naturall, Vi-
tall, Animal.

Whether the
Spirit be the

Spirit but
the instrument
or Charriot of
the Soule.

the braine, is there more exactly laboured and refined, and is transmuted and altered into the essence and substance of the Animal Spirit, which is most pure of all, from whence straightway it is sent and conducted againe by the organs and instruments of the senses, to corroborate and strengthen those senses in some measure. Although therefore it be the selfe-same one Spirit, yet because of his divers offices and functions in divers parts, it is diversly taken and understood; as in the Liver it is named Naturall, in the Heart Vitall, and in the braine Animal.

But we must not beleieve that this Spirit is the immortall soule infused into man of God, but it is onely the instrument, and, as it were, the Charriot of the same. For by the meanes alone of this Spirit, the soule is conjoynd and united to the body: neither yet also is there any perfect exercise of the soule, without the ministry and service of this spirit, which thing might easily be proved, but that already, this discourse, concerning the faculties and Spirit, hath beene overlong.

CHAP.

CHAP. V.

Of the true Generation of the parts, and the increase of the Feature, according to the daies and moneths.

After the Matrix naturally apt, and proper, for receiving seed of Generation (like unto a Load-stone attracting Iron, and Amber drawing to it haire and feathers) hath received the begetting seed, and by heat hath inclosed both seeds together, after the manner of the Runnet or an Egge; forthwith, from the first day, even unto the sixt and seventh day, very many most subtil, and slender threds, or haire, as it were, named in Latine *Fibræ*, doe grow and spring up, bred by the motion of heat, in which the Liver incontinently with
his



From the
day, unto
sixt & seventh,
many subtille
slender threds
doe growe and
spring up.

Vitall spirit
doth frame
and distin-
guish the most
principall
members
within the
tenth day.

Three little
white specks
arise.

A two-forked
veine inge-
dred.

his most principall organs and instruments is ingendred by naturall vertue: For Vital or lively Spirit, conveyed and sent by his instruments to the conceived seed, doth forme, frame and distinguish the most principall members within the tenth day, being received in, and having entrance by certaine veines of the Secundine, to which the Matrix is affixed & fastned, by which blood is brought and conveyed into it, and of which also the Navell is ingendred, as is manifest by the third Chapter. And in the same time, three little small white speckes, not unlike to curded milke, arise in the congealed seed, in the place of the Liver, Heart, and Braine, as this Figure doth testifie.

A little while after also a veine directed by the Navell, attracteth the grosser blood confused in the seed, fit and convenient for nourishment, whereby a two-forked veine is ingendred according to the forme of this Figure.

In

In one branch of that veine, blood is collected & gathered together, of which, first the Liver is procreated and ingendred, in the same manner, as hath been spoken before of naturall vertue and facultie. Whereby it



The generati-
on of the Li-
ver.

easily appeareth, and is evident, that the Liver is only congealed and clotted blood, I say, a certaine sanguine masse, or bloody lump: and also we may see, how many and divers veines it hath appropriate and commodious to it in the expulsive and attractive vertue. And in the other branch, those weavings, interminglings or webs of the veines are ingendred and framed, with the dilation and spreading abroad of other veines, also of the stomacke, splene, and guts in the lowest part of the belly. From hence afterward, by and by all the veines are recollected and gathered againe in the superior texture and combination of the Liver-veines, to the notable
and

What the Li-
ver is.

and Master-veine, named in Latine, *Vena cava*, as it were, branches to one stocke or body. That stocke againe forthwith brancheth out, and sendeth from it branches and slips of veines to frame the Midriff, named in Latine, *Diaphragma*, and also not a few into the superiour and higher part of the backe-bone, named in Latine, *Spina dorsi*, placed and scituated above the Midriff or *Diaphragma*, also it directeth and sendeth them into the inferiour or lower part even as farr as the thighs.

The genera-
tion of the
heart.



Afterward the heart with the veines extended and stretched out from the Navell into the seede, is ingendred and produced, directed and disposed to the ridge-bone of the backe, named in Latine, *Spina dorsi*, by the Vital and lively faculty and vertue, as this Figure doth demonstrate and expresse.

And these veines doe attract, sucke, and draw unto

unto them the hottest, the most subtile and purest blood, of which the heart is ingendred in the membrane or skinne of the heart, involving and lapping the same round about, named in Latin *Pericardium*, and the heart is fleshie, and of a grosse substance, by nature, as is necessary for such a hot member. But the notable and great veine, *Vena cava*, spreading out himselfe, and penetrating into inward concavities, vault, or privie-chamber of the right side of the heart, deriveth and carrieth blood thither, for the nourishment of the heart. Also from the same branch of that veine in the same part of the heart; a certaine other veine doth spring up, named of some the unmoving or still veine, in Latine, *Vena immota, vel tranquilla*, so named, because it doth not beat and move, as other pulsive moving veins of the heart doe, named in Latine, *Vene pulsatiles*, but lieth hidden, being calme and still, ordained and destinated to this office, namely, that it should conduct and convey blood digested in the Heart, unto the Lungs and Lighes, which veine is environed and lapped about (for which cause it is named *Vena arctiossa*, an arteried veine) with two coats, like

What the Heart is.

The unmoving and still veins, immota and still

Vena Venti

The office of the unmoving and still veine.

Aorta.

unto the Arteries. But in the concavity & hollow of the left part in the heart, a most great and notable pulsive or beating veine, called *Aorta*, doth spring up, diffusing and sending abroad vitall and lively spirit by the blood of the heart, into all the pulsive and moving veines of the body. For as *Vena cava* is the originall, fountain and spring of all the veines by which the body attracteth and draweth to it the whole nutriment of blood: Even so, from this great veine, *Aorta*, are derived all the pulsive, moving, and beating-veines, on every side dispersing & pouring forth vital spirit thorowout the whole body. For the heart is the source and fountaine of vitall and lively heat; without which no living creature, no member can be cherished.

The heart the
fountaine of
lively heat.

The Veined
Arterie.

Vnder the great veine *Aorta*, even now spoken of, in the left cavity and vault of the heart, another veine as yet springeth forth, called in Latine *Arteria venosa*, the veined Artery. Although that truly be a pulsive and moving veine, and convey vitall spirit, yet it hath only one coat, as those veines have which convey blood; and that is framed and ordained, that it may drive and transport cold aire from
the

the Lungs to the Heart to refrigerate, coole, and refresh it, and to temper and allay, the immoderate heat.

But because veines doe breake forth from both the concavities and hollow cells of the Heart, and are implanted and inserted to the Lungs, the Lungs also formed and framed by them. For a veine proceeding from the right cavity and hollow of the heart, proceedeth and bringeth forth most subtile and pure blood, which, the *Fibraes*, threds or haire, being from thence afterward dispersed, is altered, changed and transmuted into the flesh of the Lungs.

The generation of the lungs.

And from the great veines of the Heart and Liver, that is to say, *Vena cava* and *Aorta*, the whole brest is ingendred, and also the legges with the armes successively and in their due order.

The brest, legges, and armes ingendred.

Within the afore-spoken time, the highest and most principall part of this beautifull and admirable frame and Architecture of Nature, is formed and produced, that is to say, the

The generation of the braine.



The skull, how
it is made.

Braine, in the third pellicle or little skin of this masse or lump. For the whole masse or heape of seede being replenished and filled with Animal spirit, the same spirit contracteth and draweth together a great part of the generative humour, and incloseth and shutteth it up in a certaine hollow cave, in the which the braine is formed and shaped. Moreover outwardly it is covered and defended with a certaine covering round about every where, which scorched and dried with heat, is brought and reduced into the substance of a bone, and is made the Scull, called in Latine *Cranium*, after the forme of the precedent Figure.

The Originall
of Reason and
the Senses.

And the braine is so formed, that it may be able to conceive, retaine, and alter the natures, and qualities of all the virall, and lively spirits; From the braine also the beginnings both of Reason, and all the senses doe proceed, and have their

their originall : For as the Veines deriveth their progeny from the Liver, and the Arteries from the Heart : So also the Nerves and Sinewes being of a softer and milder nature, doe spring and grow from the braine, not being hollow, after the manner of veines, but solid and massie. For indeede they are the first and principall instruments of all the senses, by which all the motions of the senses are duely caused and procured through vitall and lively spirit.

The Originall
of the Nerves
and Sinewes.

After the Nerves and Sinewes, the Marrow of the backe-bone, (in Latine *Spina dors*) is ingendred from the braine, not unlike to the nature of the braine, so that it may scant be called and termed Marrow, both because it hath no similitude, nor likenesse unto Marrow, and also because it doth not resemble the same in substance. For Marrow is a certaine superfluity of the nutriment of the members proceeding from blood ordained and destinated to moisten and cherrish the bones of the body : but the braine and Marrow of the backe-bone, or *Spina dors*, doe draw and deriveth their originall and primacie from the seede, not deputed or allotted to nourish other members, and to make them

The Marrow
of the backe-
bone.

Not unlike to
the nature of
the braine.

What Mar-
row is.

The Marrow
of the backe-
bone derived
from the seede.

Many nerves
do spring from
the Marrow of
the back bone.

prosper in good plight, but that they should by themselves ordaine and constitute private and particular parts of the body, for the motion, emolument and use of the senses, that from thence all other nerves and sinewes may take their roots and beginnings. For many nerves doe spring from the Marrow of the back bone, or *Spina dorsæ*, from which the bodie may have sense and motion, as it is evident, by the Vital and Animal faculty and vertue by good defence, as hath beene declared in the former Chapters.

Of the seede
are Cartilages
or gristles,
bones, &c. in-
gendred.

Further, wee must here note and consider, that of the seede are ingendred *Cartilages*, or gristles, bones, the coats of the veines of the Liver, and of the Arteries of the heart, the braine, with the nerves and sinewes; againe, the coats, and also both the other pannicles or caules, and wrappers, and coverings of the Feature. But of the proper and convenient blood of the Feature, the flesh is ingendred, and those things which are fleshie, as the Heart, Liver, and Lungs. And afterwards all these things doe flourish, prosper, and are nourished with menstruall blood, attracted and drawne by the little veines

Of the blood
of the Feature
the flesh is in-
gendred: also
the Heart, Li-
ver, and lungs.

of the Navell, which veines are observed to attain to the Matrix, from the orifices or mouths of the veines. All which things are distinctly and orderly caused and brought to passe from the conception even unto the eighteenth day of the first Moneth, at which time it is called seed, but afterward it beginneth both to be called and to be a Feature, which thing also some ancient ^{Feature.} Writers have comprehended in these Latine verses :

*Sex in lacte dies, ter sunt in sanguine trini;
Bis seni carnem, ter seni membra figurant.*

Et aliter.

*Injectum semen sex primis certe diebus
Est quasi lac : reliquisq; novem fit sanguis, at inde
Consolidat duodena dies : bis nona deinceps
Effigiat : tempusq; sequens producit ad ortum.
Talis enim predicto tempore figura confit.*

Which verses, for the benefit of the unskilfull in the Latine tongue, may thus be Englished.

*Sixe daies to milke by prooffe, thrice three
to blood convert the seed.*

*Twice sixe soft flesh doe forme, thrice sixe
doe massive members breed.*

Or otherwise.

*The first fixe daies, like milke, the fruitfull seed
Injected in the wombe remaineth still;
Then other nine, of milke red blood do breed,
Twelve daies turne blood to flesh by Natures skill;
Twice nine firme parts, the rest ripe birth doe make,
And so foregoing time doth forme such shape.*



CHAP. VI.

*Of the food of the Feture in the wombe, with what
nourishments it is nourished, and when it groweth
to be an Infant.*

SO long as the Feture remaineth in the
wombe, it is nourished and cherrished with
blood,

blood, attracted and drawne to it by the Navell: The Feature in the wombe nourished with blood attracted to it by the Navell. whereby it commeth to passe, that the Termes of women are stayed, and cease to issue forth, after the conception : For then the Feature be-
 ginneth to cover, and to attract unto it much blood. But the blood is discerned to have a Three differences of men- struous blood after concep- tion. three-fold difference after the time of concep-
 tion. The first and most pure part of it the Fea-
 ture attracteth for his nourishment. The second
 and not so pure and thin, the Matrix forceth,
 and driveth upward to the breasts by certaine
 veines, where it is converted and changed into The breeding of milke. milke, and for that cause it is, that certaine pas-
 sages doe bend and incline upward from the
 Matrix to the breasts, as in the booke following
 shall appeare in the Anatomieall demonstrati-
 on. The third, the most grosse and impure
 part of blood remaineth in the Matrix, and is-
 sueth and floweth forth with the Secundine, in
 the birth and after the birth. Thereby it is, that Great affinity between milke and the termes, *Hippocrates* saith, that there is great affinity be-
 tweene the milke and the Termes, when as it
 happeneth that the milke is bred and made of
 them. *Galen* also, because of this matter, doth
 elegantly and excellently advertise us, that the

The Infant receiveth more from the mother, than from the father.

The Infant being perfected in the wombe the first moneth sendeth forth urine by the passages of the Navell, but the last moneth by the privie members.

Nothing expelled by the fundament so long as the Infant is in the wombe.

The time of the life of the Infant.

Infant taketh and hath more from the mother, than from the father; because first that the seedes are augmented and increased by the Termes, next because the Feature is nourished by them in the wombe by and by; thirdly, because being borne, hee is nourished with her milke: and even as any sprigs or slips have more from the earth than from the Plant, being, as it were, the Father, So Infants have more from their Mother. Hereby, he saith, it commeth to passe, that so much the more is retibuted and yeelded backe againe to the Mother, by how much the more they have given. But now the Infant being formed and perfected in the wombe, the first Moneth it voideth and sendeth forth urine by the passages of the Navell: but the last Moneth, that passage and conveyance being stopt and shut up, hee voydeth it by the privie members, as hath bin before declared in the third Chapter, concerning the three coats or caules. But by the Fundament so long as hee is in the wombe, he voydeth and expelleth nothing at all, because he hath as yet attracted no nutriment by the mouth. After the forty and fift day, by the advertisement of *Hippocrates*, he taketh



taketh life, and with it the Soule infused into him from Heaven, by the judgement of many, so that then he beginneth to have sense and feeling. But at this time, although he be able to have sense and feeling, yet

hee wanteth motion, to wit, being as yet very tender and feeble; but concerning the time of his moving, *Hippocrates* doth excellently instruct us in this wise. If you double the number of the daies from the conception, you shall finde out the time of motion; and the number of the time being tripled & accompted thrice, will declare the day of the birth: For example sake. If the Infant should be formed in forty five daies, hee will move and stirre himselfe the nintieth day after, which is the middle day of the Infant lying in the womb; but in the ninth Moneth hee will proceede, hasten, and come forth to the birth, although maiden.

The time of moving.

A rule to know the time of motion, and the time of the birth.

An Example.

maiden-children, for the most part, are borne the tenth Moneth. And let these things suffice concerning the forming, growing, increase, and perfection of the Infant, in respect of the daies and times.

The end of the first Booke,

The

*The second Booke.*

Of the Matrix and parts thereof,
also of the condition and state
of the Infant in the womb, and
of the care and duty to be ob-
served of women with childe.

CHAP. I.

*How necessary a thing it is to insert and annex the
Anatomy of the Matrix to this worke.*



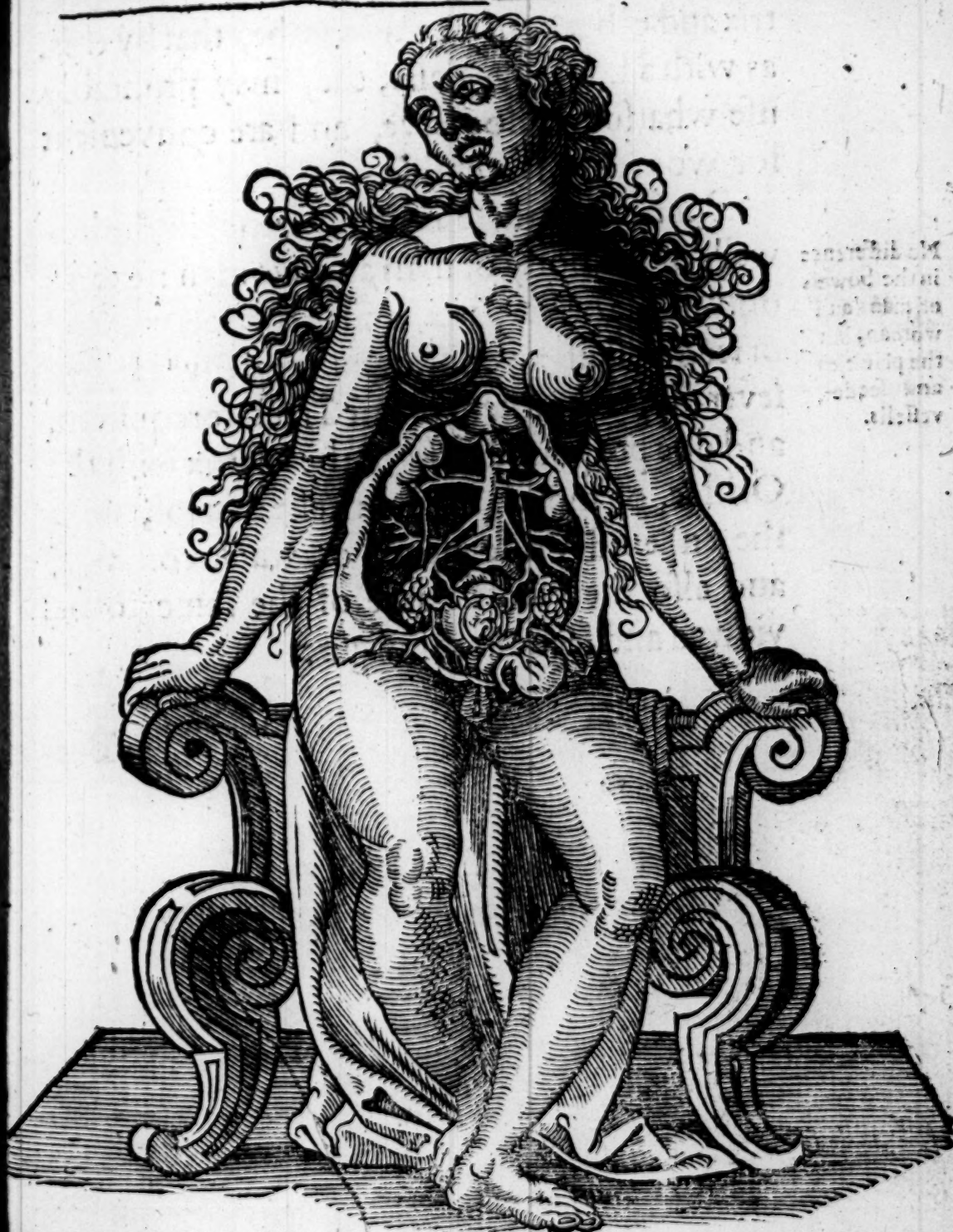
Although in respect of the matter
and worke, the handling of this
Chapter might easily be omitted;
the circumstances notwithstanding (because the matter concerneth women
pregnant and with childe) doe by good reason
seeme to require it. For in any thing, to teach the
objects, or matter in hand, copiously and large-
ly; and often and seriously to stirre up the senses
to perceive and comprehend the certainty of
the

*The ignorant
attaine many
things in mat-
ters copiously
taught.*

The Midwife
ignorant of
these Precepts
cannot dis-
charge her
dutie.

Most necessary
Precepts and
Rules deliv-
ered in this
Tractate.

the matter; every man knoweth that the simple and ignorant may attaine many things by these meanes. For as a blind man, which is deprived of the benefit of the light, will set forth no excellent and artificiall worke: even so a Midwife, ignorant of these Precepts, shall not be able in doubtfull and dangerous cases to discharge her duty; how shall she comfort other women, which by reason of ignorance, shall be her selfe more timorous and fearefull than they? How shall she help & succor the Infant, which shall neither know the signes of the birth, nor the state nor manner of the lying of the child in the womb? How shall she help, succor and comfort the labouring woman, to whom she is not able to give any profitable Precepts because of her ignorance? There is no good counsel, there is no necessary succor. Wherefore, as in a Looking-glasse any thing is seen and perceived, so in this tractat or member of this discourse, most necessary Precepts and Rules are taught & delivered, which most specially appertaine and belong to this businesse and charge. For that cause we being moved, have beene willing to put forth to view, this Figure of womans body with the Ma-
trix,

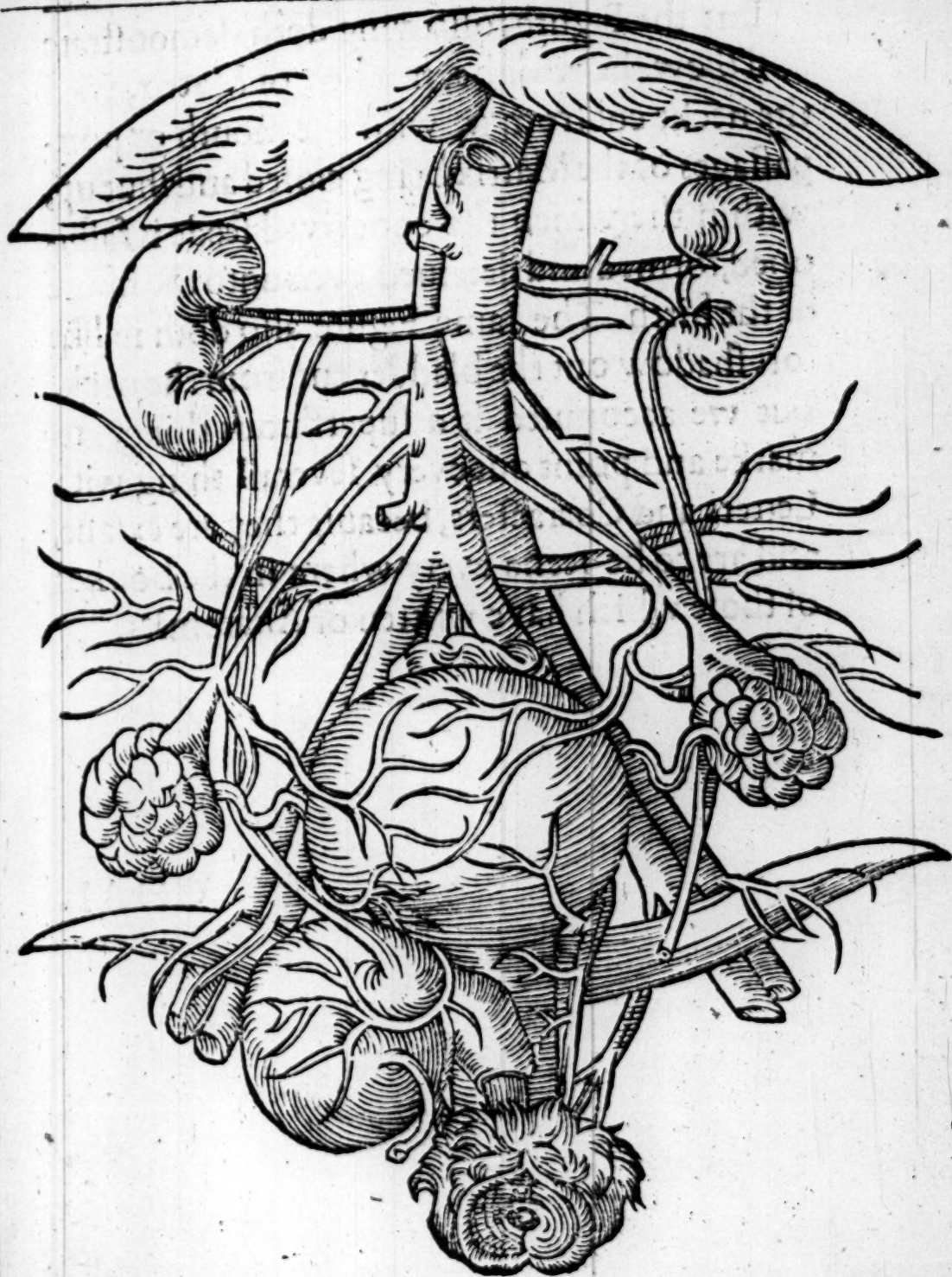


trix and other parts of the wombe, that by this, as with a Looking-glasse, they may profitably use whatsoever doe serve, and are convenient for women with childe.

No difference
in the bowels
of man and
woman, but in
the privities
and seede-
vessels.

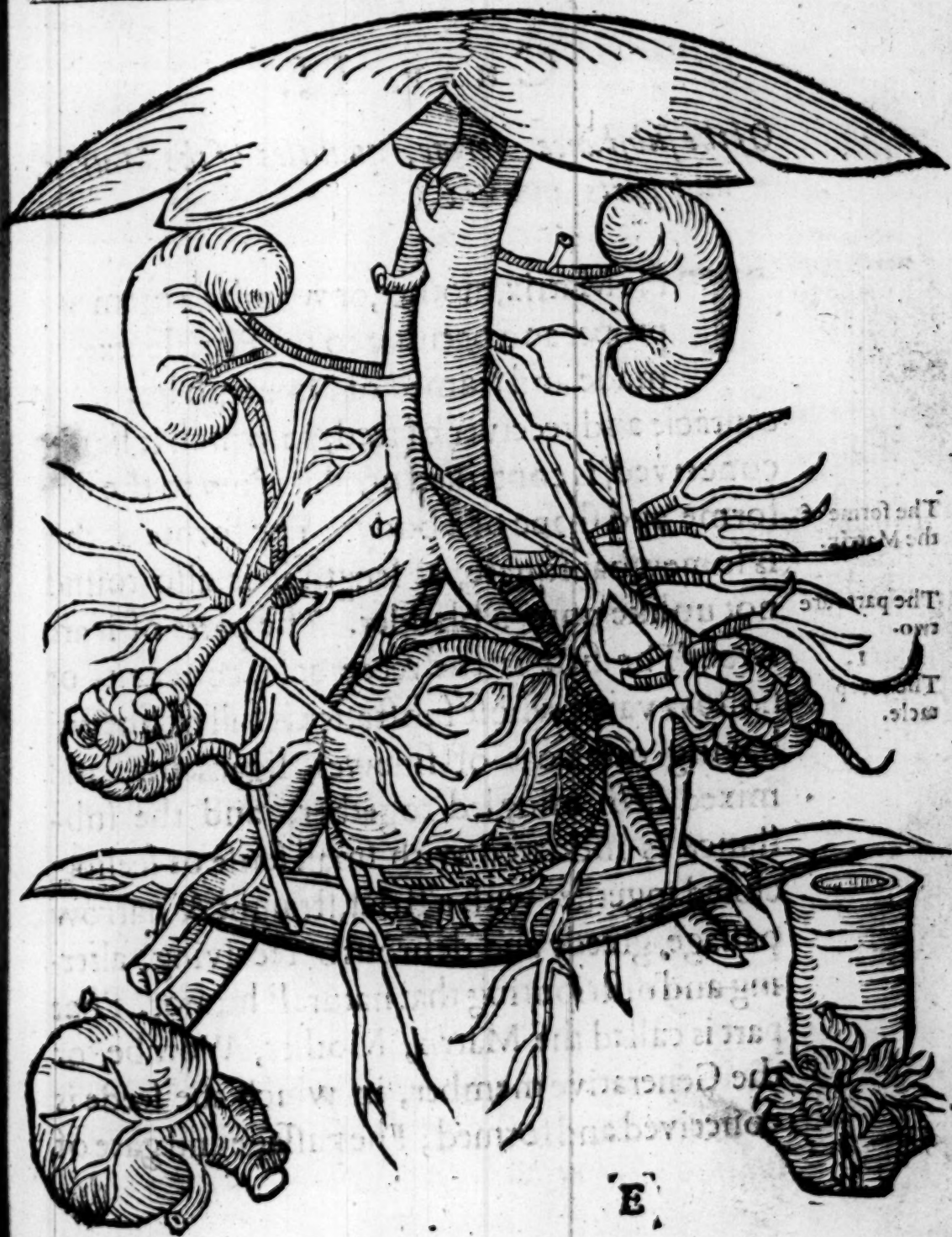
But because there is no difference in the bowels of the body of man and woman: except only in the privie parts, and in the Spermaticall or seed-vessels: we distinguish and divide them severally, as the intent of our Tractate requireth, and doe propound to sight the Matrix with the Orifice, or mouth of the necke thereof, with the annexed Urine-pipes, or water-conduits, and also the whole frame of the same to be viewed and scene in this Figure.

But



But the Figure following doth demonstrate and shew the wombe, mother, or Matrix, with the necke cut from it, with the mouth or port-passages of the Matrix being closed and shut up, within the which the conceived seede is fashioned, formed and detained, even unto the houre of the birth. The same Figure also doth in like sort shadow out the bladder cut from the neck; But we accounted it a superfluous thing, to marke and point out every severall thing with Letters and Characters, because they are extant, and are to be scene every where in the bookes of those which have written of Anatomies.

CHAP.



E

C H A P. II.

*Of the substance, forme, qualities of the Matrix,
and parts annexed.*

THe Matrix, mother, or wombe, a member proper and peculiar to the Female sexe, is made and framed of Nature, to be the receptacle and receiver of seed, in which it being conceived, is contained until it grow to the due forme and shape of a body. The forme of this is somewhat square, at length it is also round not unlike unto a bladder. The parts of it are two; The first is the receptacle, concavity or hollow vault, whose substance is full of sinews, having one coat of sinewes, ligaments, and mixed flesh mingled together, and the substance is indowed with small sense or feeling, closed together with a strict, straight & narrow passage, greedy and desirous of receiving, altering and distributing that naturall humor. That part is called the Matrix, Mother, Wombe, or the Generative member, in which the seed is conceived and formed; The passage and gate of
this

The forme of
the Matrix.

The parts are
two.

I.

The recep-
tacle.



this after conception, is so fast and firmly shut and closed together, that a needle cannot enter into it without violence and danger, which thing is a most certaine argument and signe of conception: Also this passage or wombe-port is not opened, but in the conception, Carnall-copulation, birth, & issuing forth of the Termes. The latter part of it is called *Cervix*, or the neck, full of sinewes, as it were, consisting of Cartilaginous or gristled flesh, yet not without fat, having a wrinkle in the upper part, and being of it selfe very sensible. That part is called the womans privity or privie-passage, in the top of which there are two lips or brims, called the foreskinnes, in Latine *Preputia*, by which the wombe and secret parts are covered, fortified and defended against externall aire comming underneath. About the sound and bottome of this part, under the bone, named in Latine *Os sacrum*, the necke of the bladder and conduit of the water or urine is discerned to be, under which also lyeth the great gut, named *Colon*. In the middle part of the necke of the Matrix, is the Virgin-pannicle or skinne (not unlike unto a most slender racket) lincked & woven together

The passage of the wombe after conception so closed that a needle cannot enter into it.

A certaine signe of conception.

2. The Necke, or *Cervix*.

The Virgin Pannicle.

C H A P. II.

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and parts annexed.*

THe Matrix, mother, or wombe, a member proper and peculiar to the Female sexe, is made and framed of Nature, to be the receptacle and receiver of seed, in which it being conceived, is contained until it grow to the due forme and shape of a body. The forme of this is somewhat square, at length it is also round not unlike unto a bladder. The parts of it are two; The first is the receptacle, concavity or hollow vault, whose substance is full of sinews, having one coat of sinewes, ligaments, and mixed flesh mingled together, and the substance is indowed with small sense or feeling, closed together with a strict, straight & narrow passage, greedy and desirous of receiving, altering and distributing that naturall humor. That part is called the Matrix, Mother, Wombe, or the Generative member, in which the seed is conceived and formed; The passage and gate of this

The forme of
the Matrix.

The parts are
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I.

The recep-
tacle.



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The passage of the wombe after conception so closed that a needle cannot enter in to it.

A certaine signe of conception.

2.
The Necke, or *Cervix*.

The Virgin Pannicle.

Hymen.

The Hornes or
Ligaments.The testicles
or stones.

The Kidnies.

The Vagina
or Birth.

with many Fibræ or threads, which is corrupted by the losse and decay of Virginty. Some call it *Eugion, Cento, and Hymen*. Further in the same part, on the right and left side, two hornes, as it were, doe bosse out, called the Ligaments or binders of the Matrix with which it is bound, fastned, and basted, and also cleaveth, affixed to the backe-bone or *Spina dorsi*, on both parts. To those Ligaments, or stay-bands, the testicles or stones are annexed and combined, by their nature, lesser and harder than those are which belong unto men. Moreover, both of them are environed and compassed about with white sinewes, I say, seed-vessells, being both also compacted of Arteries. To these also small veines are united and affixed, derived and springing from the great veine *Vena cava*, diffused and dispersed into the Matrix by divers branches to nourish and cherrish the Feature in the wombe, and to send forth the Flowers or Termes in their due season. The Kidnies doe hang neere the wombe by certaine Ligaments or binders behind the backe-bone, or *Spina dorsi*, being of a hot and dry temperature, by the which all the wheyish and watrish humidity is attracted and drawne

drawne to be carried from the veines into the bladder, and also receiveth his colour and tincture, by them.

The Paps or Dugs of a cold and moist quality, intermingled and interlaced with Veines and Arteries, being not unlike unto a Sponge, consisting and composed of soft flesh, like unto the lungs; have power and faculty to transmute blood into a white colour, and to convert and turne it into milke. For as the Liver transmuteth the juyce of the meat attracted unto it into blood: so the Dugges or Paps, alter and change the blood into milke. Further, two veines doe descend from the Paps into the Matrix, which draw blood from thence, to be digested and turned into milke. Whereby it cometh to passe, the Infant being borne, the Termes doe by and by mount and ascend up by these passages, and beginne to change into milke, also the Dugges begin to swell, and are hardned, untill they be made lanke and soft with giving of suck.

The Paps or Dugs.

The Dugs or Paps change the blood into milke.

Because it doth not a little availe, to know the qualities and properties of the Matrix: you shall be able briefly to observe and per-

The qualities of the Matrix.

Signes to
know when
it is hot.

Signes to
know when
it is cold.

Signes to
know when
it is dry.

Signes to
know when
it is moist.

ceive them by these marks and signes. It is hot in them, which have a swift pulse, much thirst, their urine of a very high colour, a love and desire to *Venus*, a speedy pleasure and delight, store and plenty of seed, the haire curled, the *Termes* inclining to a yellowish colour, and not issuing out beyond the third day. It is cold in them which have a slow pulse, little thirst, their urine thinne and white, no love or appetite to *Venus*, small store of seed, no pleasure or delight, a lasie sluggishnesse, few store of haire, the *Termes* inclining to whitenesse. It is dry in them which have a hard pulse, thinne urine, the lips dry, small pleasure or delight in *Venus*, few *Termes*. It is moist in them which have a soft pulse, the urine thicke, the lips moist and slippery, no pleasure. And in this manner simple qualities are knowne. Concerning compound and mixt properties, there is another judgement.

CHAP.

CHAP. III.

Of what great profit it is, to have an exact knowledge of this Treatate.

I Would have the Reader, to be here diligently admonished, rightly to esteeme & regard, of what great utility and profit it is, to have an exquisite and exact knowledge of this Treatate. For what is more profitable than this knowledge and science, for preserving and recovering of health, and for the preservation and restauration of all the parts of the body? What will frame and instruct our mindes better, than to have considered the end of so excellent and wonderfull a building and worke-manship? What is more pleasant and beautifull, than to have understood the artificiall framing and forming of our proper Nature and body, which we inhabite and continually abide in? Also the proportion of these parts considered, will command us to be mindfull of sobriety and temperance, lest that due concoction be not perfected and accomplished, they being fitted more than

1.
What more profitable than this knowledge, for preserving and recovering of health?

What better, than to consider the end of our excellent and wonderfull building?

What more pleasant than to understand the artificiall framing of our bodies?

2.
To be mindfull of sobriety & temperance.

3. To be mindfull of the due concoction of the food.

The first digestion being hindered, occasion of grievous diseases is offered.

3.
Instructions of temperance to be learned from the condition and situation of the generative members.

to give instruction

to give instruction

to give instruction

to give instruction

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is convenient. For when as the first digestion or concoction is diverted from the course of Nature, by and by also the other faile and are frustrated: whereby it commeth to passe, that the humours being corrupted, and the blood infected, the body is burdened and surcharged, and occasion is offered for breeding of most great and grievous diseases: also the condition and situation of the Generative members and seed-vessels being so secret and hidden, with so many windings and turnings, what other thing do they yeeld unto us, than documents and instructions of temperancie? namely, that they serve only for propagating and increasing man-kind, and for the alleviating and easing their bodies, and for preserving and maintaining health. Neither is it doubtfull, for that same cause, naturally also the forces of man-kind to be weakned and diminished, and further, that they are exceedingly decayed and debilitated through the immoderate use of these parts. What shall I say, that by the framing & building of these things diligently considered, and by the admirable Art and work-manship of Nature in perfecting man, wee are also alwaies admonished of our duty?

4.
By the admirable work-manship of Nature, wee are admonished of our duty.

duty? that so much as lieth in us, we may carefully preserve those things, which Nature with so much businesse and labour hath hardly produced and brought forth: and also mindfull of charity & love, we do not mutually rage against those bodies, which we possesse, procreated by Nature the common and generall mother, the same compact and uniting together of one body of divers members throughly pondred and considered, which Nature hath most excellently framed, contrived and joyned together with a strict band of a sociable law. And that which is most principall and chiefe of all, wee are put in mind, to acknowledge and learne from such a cunning and artificiall frame of our body, the most profound and deep wildome of God, and his admirable goodnesse: also the end of our state and condition, that is to say, his glory, and our salvation, and alwaies to utter and expresse our greatest gratuity and thankfulness to so great and wonderfull a Work-master, and **Creator.**

5.

The artificall frame of our bodies should make us see the knowledge the profound wildome of God

God should be
acknowledged
and praised
for his
goodnesse
and
wildome

CHAP.

CHAP. IIII.

Of the Condition of the Infant in the wombe, also of the care and duty belonging to women conceived with childe.

THe seede conceived even unto the forty and fift day, is changed into the due and perfect forme and shape of the Infant: and then by the judgement of some learned men, it receiveth life, and therefore afterward ought not to be called a Feature, but an Infant, although as yet, by reason of his tender and feeble condition and state, he wanteth motion. For then hee is most like to a tender flower and blossome of trees, which is easily cast downe and dejected with any blast of wind and raine; and for that cause there is neede of very great caution and heed to be taken, that no perill and danger may happen to them which are with childe by any manner of meanes, either by sudden feare, affrightments, by fire, lightening, thunder, with monstrous and hideous aspects and sights of men and beasts, by immoderate joy,

When the conception is called an Infant.

Great heed to be taken by women with child of affrightments, immoderate joy, sorrow &c.

joy, sorrow and lamentation: or by untemperate exercise and motion of running, leaping, riding, or by surfeit or repletion by meate and drinke: or that they being taken with any disease doe not use sharpe and violent medicines using the counsell of unskillfull Physicians. Againe, that they use not the wicked Arts and policies of old Witches and Harlots, for removing and punishing of whom, the care and charge ought most specially to belong unto the Magistrates, to wit, being the fathers of the people. For how many Virgins, how many Widdowes also ensnared and intangled with these Arts and diuellish practices, have committed cruell and more than brutish murders of their tender Babes and Infants! But of many I will declare a few, which those pestilent and damnable wretches have used most freely thorow the whole world, the rest I will leave to the consideration of others, at least the mischievous practices of these being somewhat discovered. When first being deflowred (and robbed of their best Jewell) they have perceived some alteration to be caused in them, as variable appetites, a loathing of their accustomed meate and drinke,

The wicked Art of old witches and harlots not to be used.

Crucell murders committed by the diuellish arts of witches.

The arts and acts of Harlots and Witches.

Crucell murders committed by the diuellish arts of witches.

The arts and acts of Harlots and Witches.

conti-

They lace
themselves
very strait.

They goe to
some old
Witch.

The old witch
adviseeth them
of meanes.

continually vomiting; dispositions to parbrake
in the morning, passions and paines of the heart,
swoonings, paines of the teeth: by and by instru-
cted with evill Arts, they make the first experi-
ments by lacing in themselves strait and hard,
that they may extinguish and destroy the Fea-
ture conceived in the wombe. But when they
perceive no helpe thereby, they assay and at-
tempt greater matters, going by the instinct of
the Divell, to some old Witch very skilfull in
curing these diseases, and famous by long expe-
rience, asking and questioning with them about
the cure and remedie of the stopping of their
Termes, desiring a medicine and counsell to
procure them to issue: For they say, that they be-
ing stopped, doe breed and bring those paines
about the Midriffe and thighes, and also to pro-
cure many vomits. The old Witch not ignorant
of the matter, willet them to enquire for medi-
cines of *Apothecaries*, also to gather some herbes
in a certaine place, willing and advising them,
that they use them in Wine, that they take the
vapour of some, that they put some of them in
their shooes, that with some boiled in water
they wash their feet and legges morning and
evening,

evening: also that they drinke of the decoction of some of them morning and evening. But when this cure and remedy doth not profit, she willeth them to open the veines in the feet, which being done, that perisheth by and by which was conceived in the womb. Sometime Fathers, Masters, and Mistresses of the house observing and marking this thing, and also some other besides, and conjecturing, as the matter is indeed, straight-way they pretend and make a shew that they are troubled with wringings and gripings in the belly, with paines of the brest and head, and do shadow and dissemble the truth of the matter. But the issue of their termes returning, when they know they are free and delivered from the Feature, they impart and communicate likewise those murdering arts and cruell practices to others, that thereby many murders of fillie Infants are committed. Besides, also many Midwives, and also Chirurgions, and unskillfull Physicians, sometimes over-credulous, doe counsell & advise such things to great evill and mischief. But it is the part and office of a godly and religious Magistrate both to observe & prevent all these things. Now let us returne to the matter.

The opening of the veines in the feet destroyeth that which is conceived in the wombe.

Their practices.

These murdering arts imparted to others.

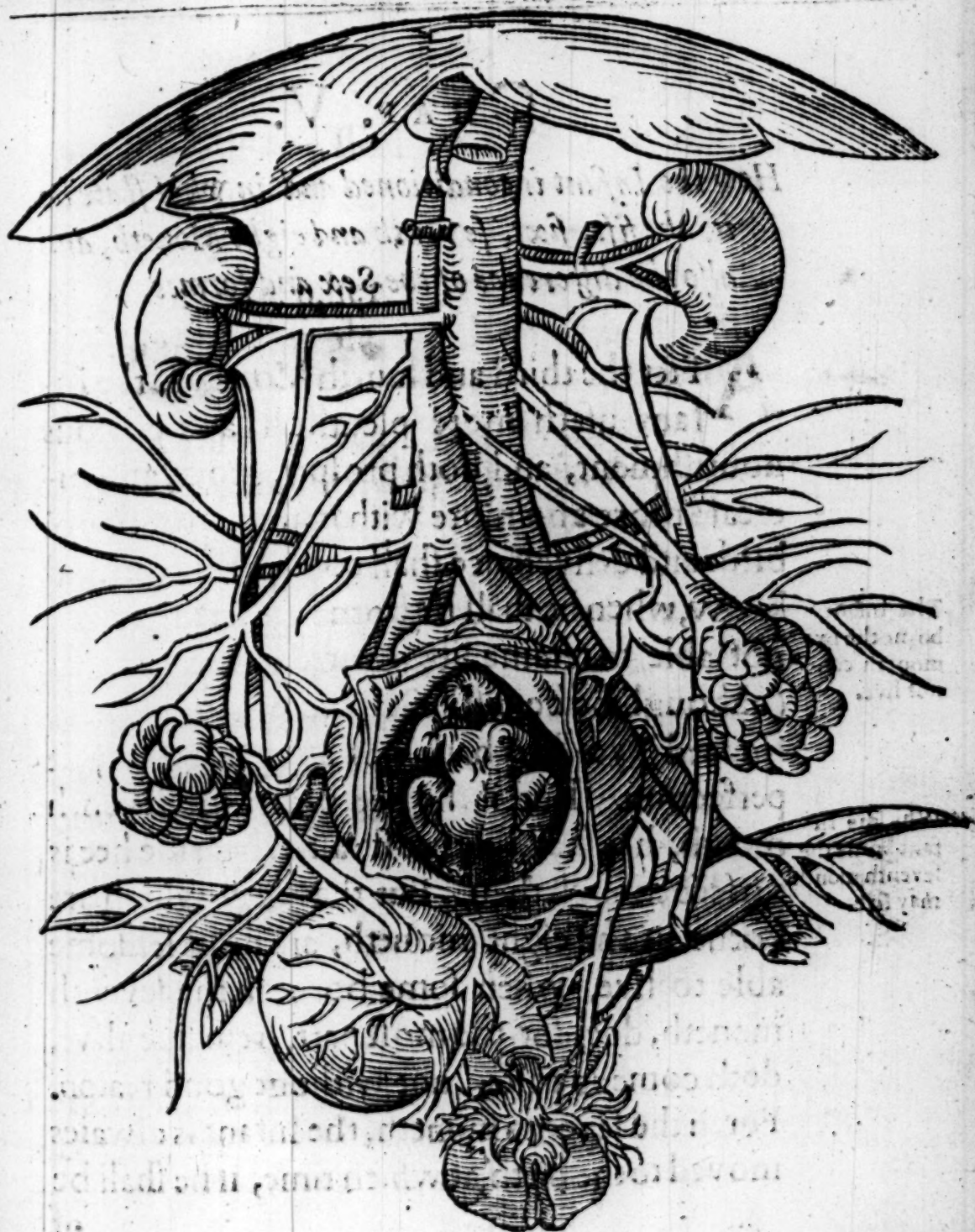
After

The motion of
the Infant in
the wombe.

How the In-
fant about the
time of the
birth is dis-
posed.

After the third and fourth moneth from the conception, the Infant doth begin to move and stirre himselfe in the wombe, and somewhat to display and stretch out himselfe, and also to enlarge and amplifie his narrow little Cortage, whereby it commeth to passe, that the wombe beginneth to swell, and to be amplified and extended into length, breadth, and profundity. But about or towards the time of the birth, the Infant inclineth and boweth downward, with the face toward the knees, draweth both his legges to him, casteth and throweth both his hands above his knees, his nostrils being placed in the midst, being rolled and wrapped together on a heap, in manner of a Globe, with his former part looking on the backe of his mother, but turning his hinder part to the belly of his mother. And although some Anatomists doe thinke otherwise, notwithstanding wee finde it so by often experience, and set it forth to be viewed in this annexed Figure.

CHAP.



CHAP. V.

How the Infant is conditioned and in what state he is, the fift, fixt, seventh and eight Moneth, and also the difference of the Sex and formes.

The Infant borne the sixt moneth cannot live.

Why the Infant borne the seventh moneth may live.

AFTER the third and fourth Moneth, the Infant useth more plentifull and copious nourishment, and doth prosper, grow, and increase more and more with it, untill the time of birth and deliverance shall come. But we must know, when he shall be borne the sixt, that he is not able to retaine life naturally, because that (although he be distinctly and proportionably formed) yet hee hath not attained to his full perfection. But if he bee borne the seventh month, hee shall live most easily, because hee is perfect enough then. But that they which are borne in the eight moneth, are most seldome able to live, when some borne in the seventh moneth, doe, for the most part, remaine alive, doth come to passe, not without good reason. For in the seventh moneth, the Infant is alwaies moved to the birth, at which time, if he shall be
of

of that force and strength, he commeth forth to the birth; If he be not, hee remaineth in the wombe, untill hee shall be able and strong enough, that is to say, the other two moneths. If after that motion of the seventh moneth hee proceed not to birth, he removeth himselfe from thence into another place of the womb, & is so debilitated & effecblished by that moving, that if he come forth to birth the eight moneth following, hee cannot live at all, because of that motion. For neither is the Infant weakened with this moving alone, but with a double motion even unto death. First, when he is borne the eight moneth after his moving in the seventh, as we said of late. Next, because (in respect of the Planets) every seventh moneth bringeth forth a motion hurtfull and dangerous to any Feature. The Sun, I say, at that time remaining in an opposite Signe, and because the eight moneth is proper to Saturne, an enemy of all things which receive life.

The Infant borne the eight moneth cannot live.

Two deadly motions of Infants.

Also we must know, that male-children are conceived in the right side of the Matrix by plentifull seed, issuing out of the right testicle or stone of the man: but female-children in

The difference of sex, and the cause thereof.

the left side, by the seed of the left testicle. For the right side, because of the Liver, is hotter, but the left side is colder. But principally the more copious and plentiful heat is a cause of ingendring and procreating of male-children.

The similitude of forme with the parents, is from the power of the seed.

Motion of the starres supposed a cause.

That also children doe sometimes answer and agree to their parents in likenesse of forme, that thing is caused by the vertue and power of the seed, that the Infant is most like to him or her in forme and shape, whose seede doth most exceed and excell in power and vertue. But in this case, the motion of the Starres is supposed to prevaile some thing, that when the seed is conceived under good aspects of the Planets, this causeth an excellent shape; but when it is conceived under evill aspects, in like case it procureth an ugly shape. And so much hitherto.

[CHAP.

CHAP. VI.

Of certaine Precepts very necessary for women conceived with childe, even to the houre of the birth, by the reason of divers chances.

Hereafter we will give some wholesome and necessary Precepts to women conceived with childe, by which, being instructed, they may certainly know how they may behave and use themselves from their conception, even to the birth and deliverance, that no danger may happen to them, or they cause a hard and painfull birth to themselves by the neglect of the Precepts. Before all things, let them be of a merry heart, let them not be wasted and pined with mourning and cares, let them give their endeavour to moderat joyes and sports; For these things doe both exhilarate and cheare up the Infant, and stirre up all the faculties of the Feature, and doe strengthen and comfort him in his parts and members, as is manifest in the third Chapter.

I.
To be merry
and cheere-
full, not pined
with care.

Further, let them abstaine and forbear from

To abstaine
from violent
motion and
painfull la-
bour, &c.

all violent motion and hard & painfull labours, and let them use moderate exercise, let them not leape, or rise up suddenly, let them not runne also, neither dance nor ride, neither let them lace or gird in themselves hard or straight, or lift up any heaue burden with their hands. Sleepe especially is convenient.

3.
To take heed
of sharpe and
cold winds,
great heat, &c.

Againe, let them take heed of cold and sharp winds, great heat, anger, perturbations of the minde, feares and terroures, immoderate *Venus*, and all intemperance of eating and drinking.

4.
To be mode-
rate in diet.

Let the diet and food of women with child, be frugall and moderate, let them abstaine from crude, raw, and grosse meates: to wit, Lentills, Beanes, Milium, Beefe, salt and fryed, fruites, milke, cheefe, and such like. But let them use Chickins, Eggs, diuers sorts of Pottages, Birds, Mutton and Veale, It will be good sometime to use Cinamome and Nutmeg, with Sugar. Let reasonable white Wine serue for their drinke.

5.
Not to let
blood the first
four months,
nor to use box-
ing-glasse.

The first foure moneths from the conception (by the counsell of *Hippocrates*) let them not open any veine, let them also abstaine from boxing glasse, or boxing, let them take no Pills, or purge, without the counsell of an expert and skilfull

skillfull Physician; for that time the Ligaments and binders of the Feature, are as yet tender and weake, and therefore the Feature is easily destroyed, and nourishment is substracted and drawne from him.

But if it shall happen that they be bound and cannot goe orderly to stoole, let them take Spinage seasoned with store of Butter, also Lettuce made tender with Water, with Salt, Wine, and Vinegar. But if those things will not relaxe and unloose the belly, let them use Suppositories, confected and made of Hony and the yolke of an Egge, or with Venice-soape. But if the constipation and binding shall be so great, that this remedy will not profit, let them by the advice of a skillfull Physician, use a potion of the decoction of the leaves of Sena, together with Cassia newly extracted and drawne, which the Physician shall minister, more or lesse, according to the quality of the constipation or costiveness.

6.
To make the
body soluble
being bound.

And if they shall conceive with grievous Symptomes and accidents, and after the conception shall suffer swooning and fainting continually, let them drinke Sorrell-water, and

7.
If after conception there
happen swooning and fainting, what to
doe.

Rose-water warmed, tempered with Cinamon and little Rundells or Cakes, named *Manus Christi*, or Diamargariton. Or the water of Roses and Buglosse, being tempered with a litte Cinamon, Cloves, and Saffron beaten to powder: shall be laid upon the brest in a cloth once or twice doubled together, dipped and steeped in that water.

If they thinke they shall be delivered before their time through some accident, what to doe.

But if they thinke they shall be delivered before the time, as in the leventh moneth, or some other immature and unseasonable time, and shall already feeble the dolours and paines of their labour to be moved and stirred up, either through some immoderate exercise, or constipation and hard binding of the belly, or by an Ague, or some other disease; let her receive a Fume or Suffumigation of Frankincense upon the coales. For the doing of this will greatly strengthen the Matrix and the Infant. Afterward, let her bathe the outwards parts with Alome, Galls, Comfrey decocted and sodden in Raine-water, Wine, and Vinegar. And if they shall be weak and feeble by swooning, let them take Diamargariton, or *Manus Christi*, after the same manner as we spoke before.

But:

But if a disposition to vomiting shall creepe upon them, or that they cannot digest the meat which they have taken, let them use this syrup: Take of the syrup of Pomegranates one ounce and a halfe, Muske, Lignum Aloes, of each one scruple, Cinamome one scruple and a halfe, temper and commixe them with three ounces of water of Sorrell, and make a draught of it for them to drinke. Let them drinke this syrup every day when they are fasting, being well warmed: Also for the strengthening and comforting of the stomacke, let them use these Roundells or Trochiskes: Take of the confection Diambra, morning and evening, and also after meat. Also let them lay this Plaister following upon the mouth of the stomacke. Take Masticke, Cinamome, red Roles, Sage, Mint, Baulaustium, or the flowers of Pomegranates, of each one ounce and a halfe, Oile of Quinces, of Turpentine a sufficient quantity; make a Plaister, of which take so much as may suffice to spread upon a piece of Leather, the breadth and forme of a stomack-plaister, termed *Scutum*, which may be covered with silke: Or let them use this Vnguent or Ointment. Take

If there happens a disposition to vomit, or want of digestion, what to doe.

To strengthen and comfort the stomacke.

Masticke, white Frankincense, Minis of each a little quantity, let them temper every one of them beaten to powder with common oile, and therewith annoint well the mouth of the stomacke.

10.

If they shall have their Termes come downe, what to doe.

But if in the time of child-bearing they shall have the Termes to come downe, they shall prepare sweet milke in which a peece or gad of Steele red hot hath been extinguished and quenched, they shall drinke of it, they shall eat of it, they shall make Pottage and Sops with it. Also they may sweat using these things. Take of the greater Plantane, Inula campana, Cinquefoile, or Five-finger grasse, Culvers or Pigeons dung, the stalks of Beanes and Oats, of each one handfull; let them all be decocted in water together, and let sweatings be provoked by sitting in a bathe of them.

11.

Women that are seldome delivered at the due time, what to doe.

There are also many women, which are seldome delivered at the due time, but too soone, and before the time: let them when they are conceived with childe, prepare and make bathes for their secte and legges, in which let them sit daily one houre before supper, and againe three houres together after supper.

Take

Take Saxifrage, Camomile, Salt, Dill, of each a handfull: Allo they may use this Electuary, in the morning, and when they goe to bed. Take Electuarium lactificans mixed and tempered with Bees, white & red, beaten to powder. But especially this thing (which is knowne by much experience) shall greatly profit.

Take the little skinnies extracted and drawne out of stomackes of Hens, and let them take them beaten to fine powder for a few daies in the morning fasting with Wine, the waight of a French-crowne. And these, truely, are generall precepts, fit and convenient for many accidents and changes, that it may be certainly evident and apparent to every one, how they ought to carry and demean themselves from the conception even untill the time of the birth, the knowledge of the which is not so profitable, as the use is necessary.

The end of the second Booke.

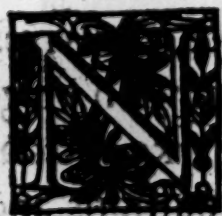
The

*The third Booke.*

Of the birth, and all manner of remedies, which may concerne women in time of child-birth, and also their Infants.

C H A P. L

Of the due and lawfull time of the birth, and of the forme and manner of it: and also of the paines and dolours of women in time of their travell and labour.



Now the ninth Month being instant, the nourishment of the Infant be-
ginneth to faile in the wombe, and
not to be sufficient, because of the
greatnesse of the Infant, to which he is growne
unto. For now being great, hee needeth much
nutriment and food; which, because he cannot
sufficiently attract and draw unto him by the
small

*The Infant be-
ing great, and
wanting nour-
ishment, mo-
veth with great
violence in the
wombe.*

small veines, and likewise by the Navell, he is moved with great force and violence in the womb: so that he breaketh asunder the Liga-

He breaketh
the ligaments.



ments or binders, the small veines with the coats or caule, in which he is wrapped & infolded, I say, the Secundine with the other two coats or wrappers, of w^{ch} it hath been spoken before; and doth prepare & unloose himselfe to the birth, after the maner of this figure.

What the
paines of the
birth are.

By this declaration & appearance, Midwives and other women which are present with pregnant and laboring women, may marke and observe the true and proper paines, passions and throngs of child-birth: which indeed are no other thing, but the violence and strugglings of the Infant being come to perfection, with which he is driven, tossed and rolled hither and

and thrust, and striveth downeward to the lower parts, that he might have passage to come forth into the light. For the membranes or caules being broken by his striving & violence, and the Matrix being disclosed and opened, the humours doe begin to flow abroad, from which the Infant being freed and delivered; by and by feeleth the aire, and through desire of this life is rolled towards the out-passage of the Matrix, his head turned towards the mouth and entrance of the Matrix. And this is the forme and

A naturall
birth.

manner of a legitimate and most naturall birth, if first the head proceede forth, the hands stretched downeward by the sides, and laid upon the hips, as the present Figure adjoynd doth shew and expresse. But the birth is said to be unnaturall, if any of these conditions and properties



shall

The Midwife
to be provided
of convenient
things.

shall be wanting. Wherefore the Midwife shall have a diligent care, that shee be furnished and provided timely and speedily to receive any birth, with a convenient Stoole or Chaire, with a Knife, Sponge, binders, and with oile of Lillies warmed, with which shee may profitably anoint both the wombe of the labouring woman, and her owne hands.

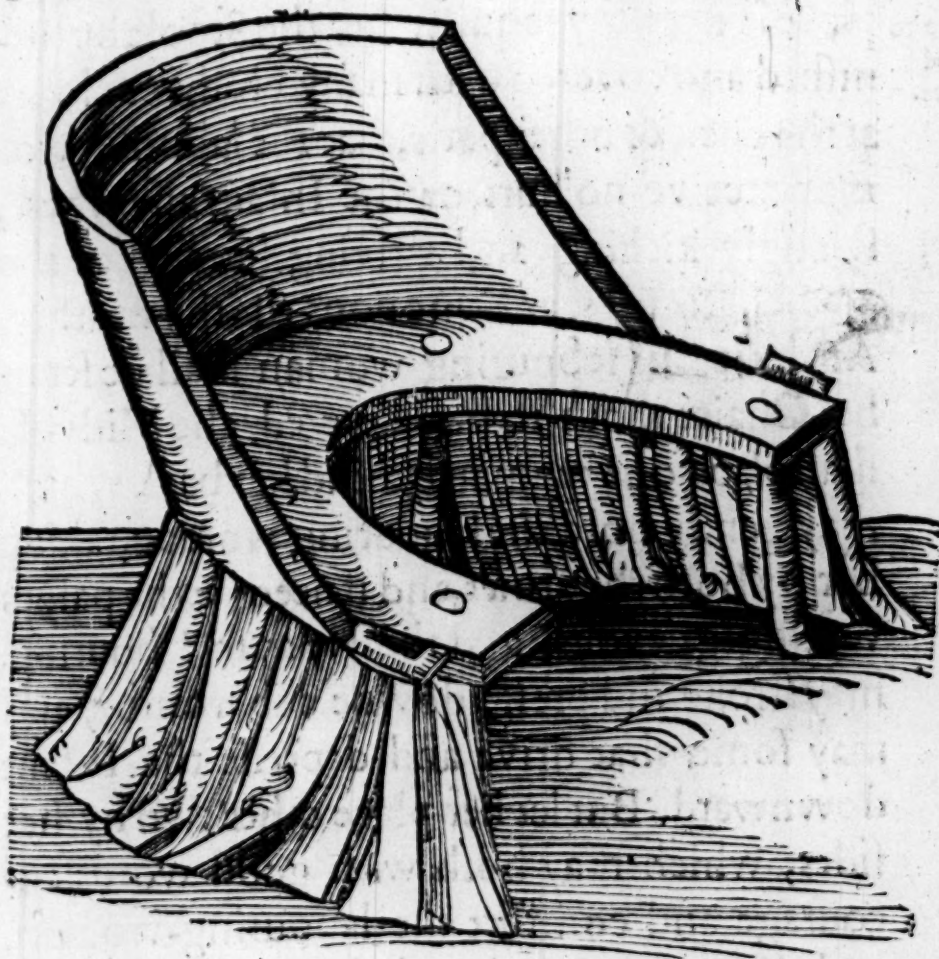
CHAP. II.

Of the Office of Midwives, and of the apt and fit forme and fashion of their Stoole or Chaire.

The office of
Midwives.

BUt what the Office of Midwives is, in the time of birth, and how the action may proceed, we will now declare. First, let the Midwife know the time, and observe the true paines and dolours, also let her comfort and cheare up the labouring woman, and let her chearefully exhort her to obey her Precepts and admonitions. Likewise let her give good exhortations to other women being present, especially to poure forth devout prayers to God, afterward to doe their duties at once, as well as they are able. Which done, let her bring the labouring

ring woman to her Stoole, which ought to be prepared in this fashion.



Let the Stoole be made compasse-wile, underpropped with foure feet, the stay of it behind bending backward, hollow in the midst, covered with a blacke cloth underneath, hanging downe to the ground, by that meanes that the labouring

The forme or
fashion of the
stoole.

The Stoole to
be furnished
with clothes.

labouring woman may be covered, and other women sometimes apply their hands in any place if necessity require. Let the Stoole be furnished and covered with many cloths & clouts at the back & other parts, that the laboring woman receive no hurt, or the Infant any where, strongly kicking and striving because of the paines, stirrings, and motions of the mother. And after the labouring woman shall be set in her Chaire about to be delivered, the Midwife shall place one woman behind her back which may gently hold the labouring woman, taking her by both the armes, and if need be, the paines waxing grievous, and the woman labouring, may stroke and presse downe the wombe, and may somewhat drive and depresse the Infant downward. But let her place other two by her sides, which may both with good words encourage and comfort the labouring-woman, and also may be ready to helpe and put to their hand at any time. This being done, let the Midwife her selfe sit stooping forward before the labouring-woman, and let her annoint her owne hands, and the womb of the labouring-woman, with oile of Lillies, of sweet Almonds, and

and the grease of an Hen, mingled and tempered together. For to doe this, doth profit and helpe them very much which are grosse and fat, and them, whose secret parts are strict and narrow, and likewise them which have the mouth of the Matrix dry, and such women as are in labor of their first child. It will also be profitable to commixe and temper with those things the white of an Egge. Lastly, all these things thus prepared, let the Midwife instruct and encourage the party to her labour, to abide her paines with patience, and then gently apply her hands to the worke as she ought, by feeling and teaching with her fingers how the child lieth, and by relaxing and opening the way and passage conveniently for him, while the mother is in paine, and also where there is need by enlarging and stretching out the neck of the Matrix warily, and if the Infant stay from proceeding forth, and be stopped any where, with her fingers tenderly to direct the Infant to lie & proceed forth directly and naturally, when hee lieth crooked and overthwart, and to further him to an easie birth. Let her conveniently receive the Infant proceeding forth to birth, and let her presently

The Stoole to
be furnished
with clothes.

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The cutting of
the Navell.

cut the Navell, about the length of foure fingers being left, and let her binde it hard with a double thread, as neere to the belly of the child as may be; which being done, let her have a care of the Secundine or after-birth; let her move and stirre it, the Matrix as yet being stretched out and open, before being shut it be closed together againe. But that a diligent care may be used in cutting the Navell, wee were willing to set forth all the coats, called by one name the Secundine, to be viewed in this Figure, how they doe cleave together in the womb, and doe mutually draw one another. For the Se-

Secundine.



cundine is a Panticle or skinne of three coats, invclving & wrapping the whole Infant round about, affixed and fastned to the Matrix, with
Veines

Veines and Arteries, by which it attracteth and draweth blood for the nourishment of the Feature, and sendeth and conveyeth it being attracted to the Infant by his Navell.

The Navell being cut, and the childe washed, his Navell being dry must be strewed and sprinkled with powder compounded of Bole-Armeniacke, Sanguis Draconis and Myrrh, and to be pressed downe with a double cloth laid upon it. For this doth remedy a Flux of blood, and other chances.

The Navell to be sprinkled with powder.

CHAP. III.

Of certaine naturall Precepts and Medicines, furthering and easing the slownesse and difficultie of the birth.

BEcause here we will discourse of removing the impediments of the birth: wee must consider first of all, that the birth is hindred two manner of waies, naturally and unnaturally. When it shall happen to be hindred unnaturally, wee must proceed according to the Precepts and Rules delivered in the fourth Booke following. But when it is hindred naturally

The birth hindred two waies.

If the birth be
hindred by the
drinesse or
straitnesse of
the necke of
the Matrix,
what to doe.

naturally, we must use the Precepts delivered and set downe in this Chapter. Before all things, let the Midwife be so skilfull of the matter, that so much as lieth in her power, she may conveniently and readily decline and avoyd all impediments and hindrances of the birth. But if it shall happen that the birth is hindred by siccity, drinesse, or straitnesse of the necke or privie passages of the Matrix, a little quantity of snee sing-powder and Pepper is to be blowne into the nostrills of the labourig-woman with a quill; also her mouth is to be kept close, and her breath to be kept in, and sternutation or sneeing is to be provoked, whereby the breath being driven downward, may thrust and depresse the Infant to the nethermost parts. Which effect is also caused by these things following: The herbe *Bursa pastoris* beaten to powder, and taken in Wine or broth of Cicers, will greatly prevaile. Also a spoonfull of Hony taken with twice as much warme water: Also the milke of another woman mixed and tempered with the leaves of Mugwoort or Motherwoort laid warme upon the Navell: Also oile of Bay taken in warme water, or broth of Cicers: Also two
graines

graines of Pepper being taken, doe both force and drive forward the birth, and also the Secundine. Our medicine, which we most especially use, the birth being hindred, and paines of travelling failing and flaking, is this: Take of the Trochiskes of Myrrh one ounce, Saffron ten graines, Cinamome one scruple, mingle them with two ounces of the water of Mugwoort or Peniroyall, and make one draught of it.

Let the labouring-woman take this draught warme, which being taken, let her returne to bed againe about the space of an houre, untill feeling the force of this *Potion* her pangs and paines stirred up againe, shee rising up returne to her labour and travell. But if this will not profit nor doe any good, and the Infant having put forth his head to the birth first, doe as yet sticke and doe not proceed forward: by and by seven of these Pills are to be given her, which being taken, let her rest againe a little:

Take of the Gum Bdellium, Myrrh, of the *PHIL.* seed of Savine, Storax liquida, that is, Staetes, Castoreum, Agaricum, of each halfe a scruple, Diagridion fixe graines, temper them with the pulpe of Cassia newly extracted as much as may

A Pessary.

suffice and make Pills of them as big as a Peale. Both these medicines procuring a speedy birth, are approved almost of all skiltfull Physicians, and are in use : Also wee shall use this Pessary, which you shall make the length and bredth of a finger of pure wooll, and shall cover it over with silke, which you shall orderly use dipped in the juyce of Rue, or herbe Grace, in which Scamonic is dissolved. There are some which hang the Iasper-stone, or the stone called *lapis Aquilinus* on the left hip. If these things after triall take no effect, let the child bearing woman exercise her selfe by going a little; afterward let her use this bath or fomentation, the bath, I say, reaching up so high, that it may come over her belly : Take Marish-Mallows, the herbe and root, sixe handfulls of other Malloves, Camomile, Melilot, Parsley, of each foure handfulls, Linseed, Fenegreke, of each two pound, Bay-leaves, Lavender-leaves, of each two handfulls; let all these things be boiled in water, in which let the labouring woman sit, or sometimes apply Sponges dipped in the same warme to her belly and backe. The which being done sufficiently, let her be cherrished with

A Bath.

warmae

warmed clothes, and being brought to her bed, let her be annointed with this ointment: Take of the oile of sweet Almonds, Hens grease, oile of Lillies, of Muscilage, of Marsh-Mallowes, of each halfe an ounce; temper them with a sufficient quantity of wax, and make an ointment. These things will prevaile to expell and drive forth the Secundines, as wee will teach in the Chapter following; This being done, you shall give her a sop or morsell sodden with the yolke of two Egges in old wine; these sorts of things commixed and tempered with them. Take Cinamome halfe an ounce, the rindes of Cassia (or rather so much the more Cinamome in stead of Cassia, because the Druggists often sell that which is not good) Saffron halfe a scruple, Savine, Betony, Maiden haire, Dittany, Fenegreke, Bay berries, Mints, of each one ounce, of the bone found in the heart of a Hart, Pearles prepared, of each halfe a scruple, mix them with Sugar, and make a powder of them somewhat grosse. But if the Secundine or after-birth come forth before the child, and hinder and let the passage of the Infant, that shall be cut off, but the Navell must be bound up, and this Pessary

An Vnguent.

If the Secundine come forth first and hinder the passage of the Infant, what to doe.

following must be conveyed into the necke or privie passage of the Matrix. Take of Marsh-Mallows with the roots two handfuls, of Mother, or Mugwoort one handfull, of Rue, or herb. grace one ounce & a halfe, Fenegreke, Linsced, of each one ounce, ten Figs; temper them together, and make a decoction with a sufficient quantity of water, to which being thoroughly strained, adde these things: oile of Lillies, oile of Linsced, of both two ounces, Muske one graine.

Let the Pessary being moistned in the decoction, be conveyed into the necke of the Matrix:

An Electuary. Let her also by and by use this Electuary: Take Myrrh, Castoreum, Calamus aromaticus two ounces, Cinamome one ounce, of Saffron halfe a scruple, Mace, Savine, of each one scruple, of clarified Hony halfe a pound. Confect and make the Electuary with the water of Baulme and Mugwoort, in which are decocted Fenegreke, Linsced, Iuniper-berries, of each one spoonfull.

Further, when the labouring woman shall be weakned & established by these impediments, you must give her in her broth to comfort and strengthen

strengthen her, the Species or sorts of the Electuary, named Latificans, or Manus Christi Pearled, or Diamargariton.

CHAP. IIII.

How the Secundines, or after-burden may have an easie passage, if it stay behinde.

THe Secundines, or after-birth, the Infant being borne, may be stopped and hindered by many meanes. First, by the debility and weaknesse of the Matrix, which happeneth by the violence of the child, and by his frequent and often moving: also by the difficulty and hardnesse of the birth: and also by the continuall stretching and restriction or closing together of the Matrix, by which it is so weakened and feeblished, that her strength and power (which otherwise by nature it is wont) it cannot expell the Secundines. Next if the Secundines being intangled, tied, or remaine affixed within the Matrix, which thing often cometh to passe through abundance of superfluous humour detained in the wombe, by which

The causes of the secundines being hindered.

1.

2.

- which abundance, the Secundines or after-birth are easily glewed and cleave to the Matrix, molested and grieved with these humours. These Secundines or infolders of the infant, shall be by no other meanes unloosed and expulled, than by the hand of the Midwife, being conveyed inwardly. Thirdly, they are stopped, if, the child being borne, by and by all the waters are flowne away which are in the Matrix, of which the Secundines being destitute are exicated and dried; and also the Matrix, the necke or privie passage thereof are made more rough, because of that siccity and drinesse. For those waters must make the way slippery both for the Infant, and the Secundines. Wherefore these waters being slipped away, the wombe shall be annointed with oiles and juyces within and without. Fourthly, they are hindred when the mouth of the Matrix doth swell because of the anguish & paines of the birth, as it often falleth out, unlesse this evill be declined and prevented by diligent and provident care. Fifthly, when in the first birth the mouth or port-passage of the Matrix, is as yet over-straight and narrow. And for that same cause, when the women

men shall be grosse and fat, they are more painfully and hardly delivered of the child and Secundines. Therefore whensoever they shall be stopped, and linger somewhat behinde by any cause whatsoever, the Midwife shall imploy all her labour and diligence that she may procure them to proceed forth, and to have a free passage. For the retention of them doth cause suffocation and choking of the Matrix, and ingendreth many evils. For when as the second-birth shall be detained and kept within, it becometh soone to putrefie and rot, whereby an evill, stincking, pestiferous fume, and vapour, will ascend upward to the stomacke, heart, and Midriffe, and consequently to the braine: by which paines of the head, and of the parts about the heart, fainting of the spirits, many swoonings and cold sweats doe ensue, so that danger of death, also the two deadly diseases, named the Apoplexie (which is a sudden benumbing of the senses) and the Epilepsie or Falling sicknesse, are continually to be feared. For the Matrix cannot corrupt in the body without most dangerous evill. But the while the Secundine is retained and stopped, the women

Women grosse and fat delivered with more paine.

Suffocation of the Matrix.

The Apoplexy and Epilepsie to be feared.

How the Se-
cundines are
to be expelled.

Fumes.

Elleborus, or
sneezing pow-
der to be
blowne into
the nostrills,

women are to be refreshed and cherrished with convenient meate and drinke, and strength is to be added to them, I say, with sops, decocted with the yolkes onely of Egges and old wine, with Sugar, sprinckled with Saffron and Cinamome; or with brothes made of Capens, or Hens, in like manner seasoned with Cinamon and Saffron. Afterward let there be made fumes to be received into the wombe over the coales, of Saffron not beaten, Castoreum, Myrrh, Cinamome, of every one of them the waight of one or two Beanes. But let the labouring-woman be closely covered underneath, that the perfume may come onely to the Matrix. Let this thing be done untill the fume doe faile made of those particulars. Afterward a little of Elleborus, or some other powder, causing sneezing, is to be blowne into her nostrills, her mouth is to be kept close, her breath to be held in, and sneezing and sternutation to be provoked, as wee have before declared. But if neither these things doe drive it forth, you shall give her Cassia (or Cinamome rather) the waight of a nut, Saffron, and the Cinamome, the bignesse of two Beanes beaten to powder, to be drunke in broth made
-of

otred Cicers. But this not succeeding, nor taking effect, give to her the draught warme described before in the third Chapter, after the taking of the which, when shee hath rested a little, let a little of Elleborus and Opoponax wrapped in pure wooll, be conveyed into the necke or priue passage of the Matrix, and without all doubt shee shall be speedily delivered of the after-birth. For this is of so great vertue and efficacie, that it forcibly expelleth dead children also, with the Secundines. In this case also it will not a little profit to annoint the Matrix, for expelling and driving forth the Secundines, or second-birth, with the ointment named Vnguentum Basilicum. If none of these things shall expell it, and there shall be such great danger that it is to be despaired of the life of the labouring woman, her husband or kinsfolkes consenting, give her seven Pills of this description following, which being taken, let her lie downe on her bed, untill the vertue of them shall provoke and stirre up fresh paines and labours, and shall begin to expell and send forth the Secundine. For these are of such great power and vertue, that they are able to expell a dead child
and

Elleborus and
Opoponax to
be used.

It expelleth
dead children.

Pills.

Nothing to be
done without
the counsell of
a skilfull Phy-
sician,

and the Secundines also at once. Yet for all that,
let nothing be done without the counsell of a
skilfull Physician. Take Castoreum, Myrrhe,
Storax liquida, of each one scruple, the rinde of
Cassia (or rather Cinamome) Aristolochia ro-
tunda, sent from Lions, of each halfe a scruple, A-
garicum, halfe an ounce, Diagridion six graines,
Saffron, Siler montanum, Savine, of each three
graines, Opium Thebaicum, Assa foetida, of
each one graine; Commix and temper them
with Cassia extracted, so much as sufficeth, and
make it into the forme of Pills like unto Pease.
And let her take seven of these with the water
of Peniroyall or Mugwoort: Also this plai-
ster, if there shall be need, may be laid upon
her Navell, to be prepared in this manner. Take
of Colocynthis decocted in water one part, and
as much of the juyce of Rue, or herbe-Grace,
to which you shall mingle Myrrh, Linsseed,
Fenegreke, Barley-meale, of each a spoonfull,
let them all be sodden and decocted together.
And let the Plaister confected and compoun-
ded of these things, be laid upon the whole
belly, from the Navell even to the Secrets. This
hath beene sometime tried and proved, yet it
shall

A Plaister.

shall not rashly be used without the counsell of
 an expert and skilfull Physician; And let these
 things be spoken, concerning the bringing
 forth of the Secundine, or after-birth.

*Not to be
 rashly used.*

C H A P. V.

*Of the usage and ordering of the woman in child-
 bed, and of the Infant being newly borne.*

THe mother being delivered of her childe,
 and after-birth, let the Midwife take a
 cleane Sponge dipped in warme water,
 and gently bathe and wash her, as yet sitting on
 her stoole, where there is neede, and if any of
 the Matrix doth hang and appeare outwardly,
 let her annoint it with warme oiles, of Roses,
 Violets, or Camomile, and let her direct and re-
 duce it againe being cherrished with warme
 clothes into her proper place, which being done,
 let the child-delivered-woman be brought to
 her bed, where the place and roome may be
 temperate, there let her lie on her backe, let her
 stretch out her legs, and hold them wide abroad,
 so much as shall be convenient, the other part
 of

*The care that
 ought to be
 had of the
 mother by and
 by after her
 deliverance.*

The flux of the
Flowers to be
provoked.

If too abun-
dant to be
stayd.

of her body being so upright, that shee may rather seeme to sit, than to lie downe, because by that meanes, if any superfluous matter doth remaine, it may more commodiously passe away. But if in the first daies the issuing of her Flowers shall cease oversoone, as it often chanceth, then powder of Elleborus or Peper, shall be blowne into her nostrills, every day once or twice, for to move and provoke the flux of the Flowers, as necessity shall seeme to require. But if the flux be too vehement, and more abundant than it should, and that the childe-bringing-woman is weakned and feeblished by it, let her rest much, and use dry meats, to wit, Hens and Capons boiled and roasted, and also any meates fryed in a Frying-pan: Let her abstaine from all liquid and moist meats, for by these the Termes will issue forth more abundantly: Let her also use the confection named Diatriasandalon, for that doth both comfort and bind, a little morsell of it taken now and then: Or if you thinke good, let her use this commixtion of powders, with bread toasted upon the coales, and steeped in sweet wine. Take of the species Dianthos, Diaplis, Diamargariton, Diacario-

Diacarophylon, Diagalanga, Diatrialandalon, of each halfe an ounce, Diamulcum, Diambra, of each halfe a scruple, Sugar so much as sufficeth; mixethem and make a powder (or as the *Apothecaries* name it) Tragema, and let it be kept in a little box or pot.

Now many say, that the child being washed and wrapped in his swadling-clothes, before he sucke the breasts, or take any meate, must be laid by his mother, lying in her bed, on the left side, neere the heart first of all: For they thinke (as they are perswaded) that the mother doth attract and draw to her all the diseases from the child, and that she doth expell and void againe by the flux and issue of her wombe, what evill soever she hath attracted, without any hurt to her selfe; for they thinke this thing doth preserve the childe from the Falling-sicknesse and the Leprosie, through his whole life. They would have this to be done every day one houre, while hee abstaineth from meate and milke. But at that time often-times red Coralls

The childe to be laid on the left side of the mother neere the heart; whereby the diseases of the child may be attracted to the mother.

prepared, mixed with Sugar and fresh Butter are to be put into the mouth of the child, because they also doe preserve the Infant from

Red Coralls prepared, to be used.

Red Corall & the seeds of Piony to be hanged about the necke and armes.

the aforesaid diseases continually. Let also red Corall, and the seeds of Pionic be hanged upon his necke and armes, for they doe strengthen, comfort, and also make the childe merry and lively. And so much also concerning the first care and u/age of a woman lately delivered, and her child after the birth.

CHAP. VI.

How, and with what instruments children sticking in the wombe, and being dead, are to be brought forth.

FOrasmuch as the parts of the Matrix are two, of which both do consist of sinewes, wrinckled flesh, and grosse thicknesse (as we have mentioned in the third Chapter before) we must know, that the inward part of it (whose port or entrance, is almost unsensible and most streight, neither is opened at any time, but in the act of Generation, issuing of the Troubles, and in the birth) is able to abide and admit so great a dilation and enlargement, that it sufficeth to afford free passage to an Infant.

tant to come forth out of the wombe, if the birth shall be naturall, without any detriment or hurt to the child or mother. But when the Infant of himselfe can neither finde nor open this way (as at other times by Nature hee is wont) because of the restriction and straitnesse of the privie-passage, and because the vaults and caves of the same are stopped: then let the Midwife convey her fingers in, her hands being annointed, and let her dilate, amplifie, and enlarge that strictnesse and narrownesse, as conveniently as she can, in bredth only, but not in length at all, lest the ligaments and holders of the Matrix be broken, and the precipitation and sudden falling downe of the Matrix doe follow, being a disease uncurable, I say, the perverting and disordering of the same, with the processe and coming forth of the necke of the Matrix. Therefore let the Midwife in dilating and opening the inward part, move it forward, that the head of the Infant which is neerest, may put it selfe forth from thence, and may proceed and come forth into the utter part, to wit, the necke of the Matrix. For the dilatation and opening of the inward part, now spoken of, can neither

The precipitation or falling downe of the Matrix.

hurt or indammage the mother nor the babe, because Nature her selfe, doth in an easie birth amplifie and extend the same, and also after the birth shut and close the same together againe. But if the child cannot proceed forth for the straightnesse and narrownesse of the other part, that is to say, of the necke, but sticke there with his head, the other part of his body remaining as yet in the inward receptacle, or seede-plot (which thing seldome hapneth, when he cometh forth rightly) then wee must know, that the port. passage, or outward gate, that is to say, the secrets may be more extended, dilated & enlarged, and that they may better endure all the difficulties of the birth, than the inward receptacle or vault, and therefore let the midwife also amplifie & open that gate or entrance againe according to the quality of the matter, that the whole Infant may come forth to the birth.

And if these aforesaid things shall afford no succour, so that the Infant remaineth as yet fixed and unmovable, and all the paines and pangs of the birth shall cease, then the labouring woman shall be brought to her bed againe and be holpen with these medicines following, which

which are such, that they are able to expell and drive forth both dead children, the Secundines retained behind, and also abortives, and the false conceptions, named *Mole*. First of all, as soone as she shall be brought to her bed, let her take this potion warme, and that being taken, let her abstaine from all other meate, and let her rest quietly the space of one or two houres, untill she thoroughly feele the force and efficacy of it. Take figs sliced seven, Fenegreke, Mugwoort-seed, Rue-seed, of each, two drams, the water of Peniroyall and Mugwoort, of each sixe ounces; Make a decoction of them and seethe them till the halfe part be wasted and consumed, let the residue be strained, and put to that which is strained, of the Trochiskes of Myrrhe one dram, of Saffron three graines, of Sugar a sufficient quantity; make one draught of it, and let it be spiced with Cinamome so much as sufficeth. After the aforesaid time of rest, she may be brought againe to the travell and labour of the birth, where suffumigations and perfumes shalbe made underneath with Trochiskes composed of these kindes cast by little and little upon the coales, so that all the fume and vapour

Medicines able to expell dead children, the Secundines, abortives, the false conceptions *Mole*.

A Potion.

Suffumigations.

olden
beeh
m
con
xleM

may attaine onely to the Matrix. Take Castoreum, Brimstone, Galbanum, Opoponacum, Culver-dung, Asa Foetida, of each halfe a dram; temper them with the juyce of Rue or Herbe-grace, and make Trochiskes like unto a Filbert-nut. It will profit much to make fumes and vapours with them.

An Emplaister

no. 10. 1. 1.

But if she finde no helpe by them, she may use this Emplaister laid upon her belly. Take Galbanum one ounce and a halfe, Colocynthis without the seeds two drams, the juyces of Rue, Mugwort, new waxe so much as sufficeth; make a Plaister of them. Let a Linnen-cloth be spread with this being decocted, made according to the breadth of the belly, that it may reach from the Navell to the privie parts, and to both the sides, which wee may retaine and keepe on the place, the space of one or two houres, if there shall be need. Or a Pessary made of Wool, the big-
ness and length of a finger, and covered with Silke, dipped and moistened in the decoction following, is to be conveyed into the necke or privie passage of the Matrix, and to remaine there two houres. Take

Aristo-

A Pessary.

sim. 1. 1. 2.
no. 11.

Aristolochia rotunda, brought out of France, Savine, Colocynthis without seeds, Stavesacre, Elleborus niger, of each halfe a dram. With these beaten to powder, with the juyce of Rue, as much as sufficeth, make a Pessary.

But after all these things being used, ^{When & how we must use Instruments.} especially, if the Midwife shall not be able to make way and passage for the Infant, the parts of the Matrix being enlarged and amplified as they should, Instruments wholly fit and profitable for those uses shall be used. And when as necessity shall require the use of them, the poore and distressed labouring woman must be encouraged before hand with comfortable and cheerefull words, then the Instruments are to be prepared, and devout prayer to be poured forth to God: and that done, let her to sit upon the Stoole, that shee may turne her Fundament as much as shee can to the backe of the Stoole, and draw her legges to her as shee may, and spread and separate them as wide as shee can, the other women standing by, helping and furthering her, that the Midwife may conveniently performe and execute that which is to be done with the Instruments.

But if another way shall please, and seeme more commodious to the Midwife, let her bring the woman to her bed, in which let her lie, her head declining and bending backward a little, but her buttockes lifted somewhat higher than all the rest, and her legges drawne unto her so much as may be. Then with either of these Instruments, which shall please best, being annointed, let the Midwife begin to worke, and to proceed forward. For both these hereafter described and set forth are prepared to open, enlarge, and bring forth.

Let the Midwife gently direct and convey one of these Instruments, that is, the Instrument named in Latine, *Apertorium*, the opening Instrument, being annointed and closed together by the necke of the Matrix into the inward port or gate, which being sufficiently done, let her close together the Instrument with both her hands at the lower end of it, untill she have enlarged the mouth of the Matrix as much as sufficeth. Or if it please, let her use the other Instrument, named in Latine, *Speculum Matricis*, the Looking-glasse of the Matrix after the same manner as was said even now of the other Instrument called *Apertorium*.

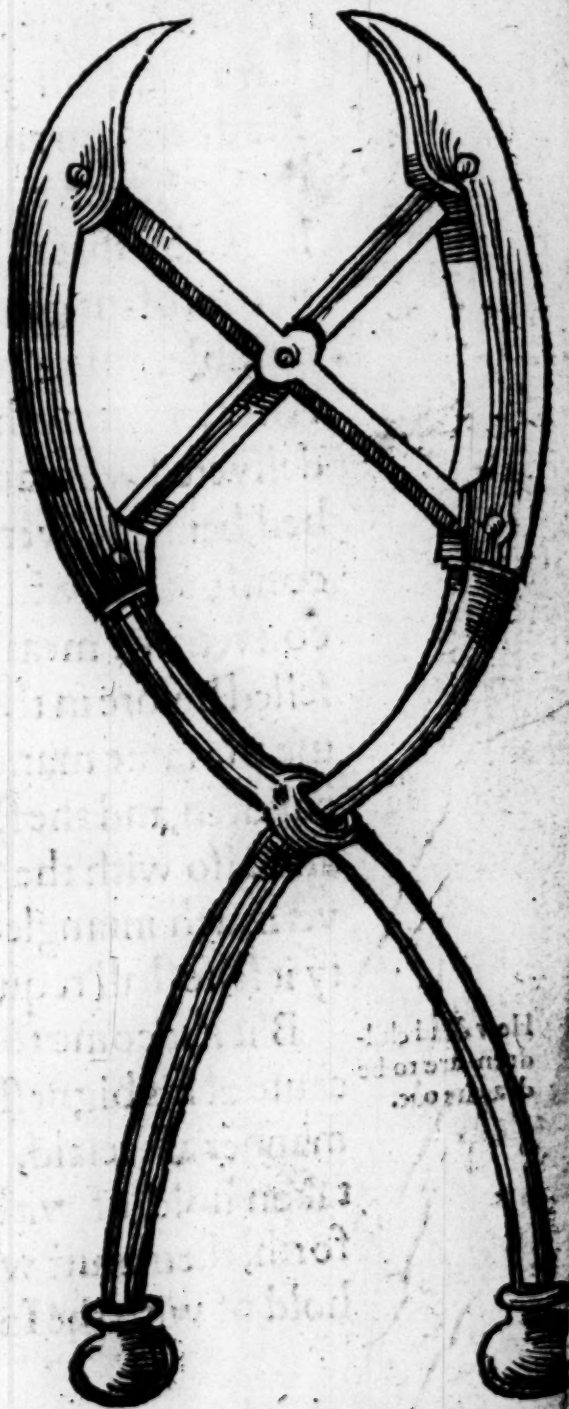
Apertorium the opening Instrument.

Speculum Matricis the Looking-glasse of the Matrix.

Speculum Matricis.



Apertorium.



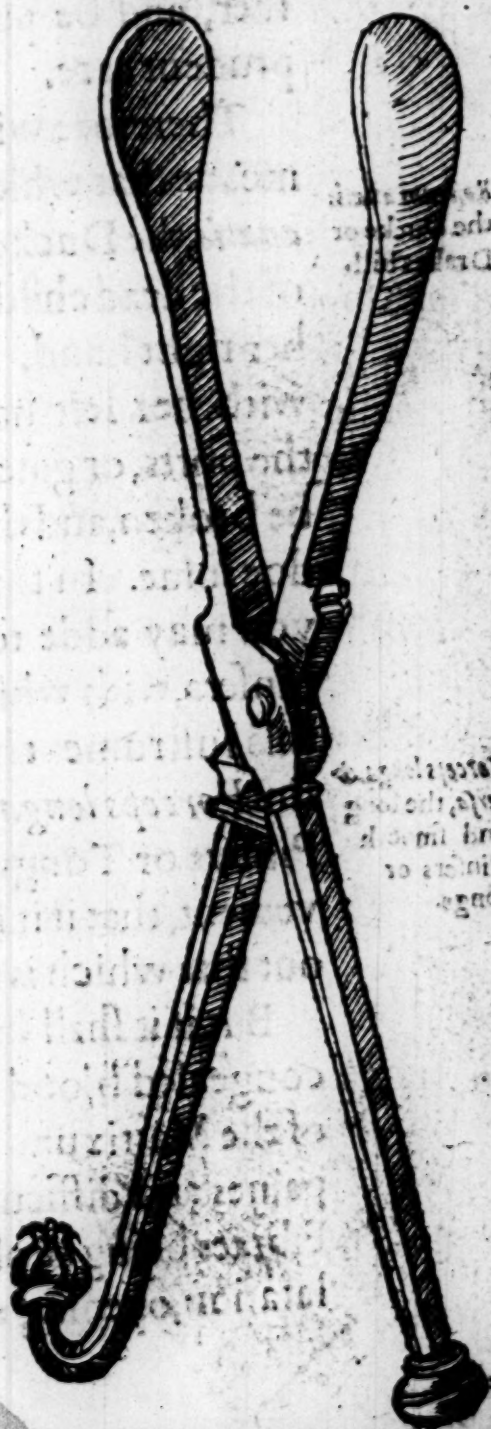
rium. But in this Instrument named *Speculum Matricis*, the turning joynt must be turned so often about, till you shall understand it sufficeth for dilatation and enlarging of those parts. And the Orifice or entrance of the Matrix being enlarged by that meanes, let the Midwife take hold of the Infant gently with her hands, and if it be possible, bring him forth with the *Secundines*. After let her wash and annoint the womb of the delivered woman, and let her bring her to her bed, being delivered of the birth, and refresh and comfort her with sweet spices, and also with convenient meat and drinke, as we have counselled before in the third Chapter. Also we must use the same manner of proceeding with all dead children, and the false conceptions named *Mole*, and also with the *Secundines*, when they are overmuch intangled & hindered, which as necessity it selfe shall require such a proceeding & cure.

How dead children are to be drawn out.

But if it come to passe, that the dead child, because of his bignesse cannot be drawn out by the manner aforesaid, or the *Secundines* cannot be taken hold of with the hands, and be brought forth, then must we have a care that it be taken hold of with the Instruments following whatsoever

Rostrum anatis.

Forceps longa & teresa.



But if another way shall please, and seeme more commodious to the Midwife, let her bring the woman to her bed, in which let her lie, her head declining and bending backward a little, but her buttockes lifted somewhat higher than all the rest, and her legges drawne unto her so much as may be. Then with either of these Instruments, which shall please best, being annointed, let the Midwife begin to worke, and to proceed forward. For both these hereafter described and set forth are prepared to open, enlarge, and bring forth.

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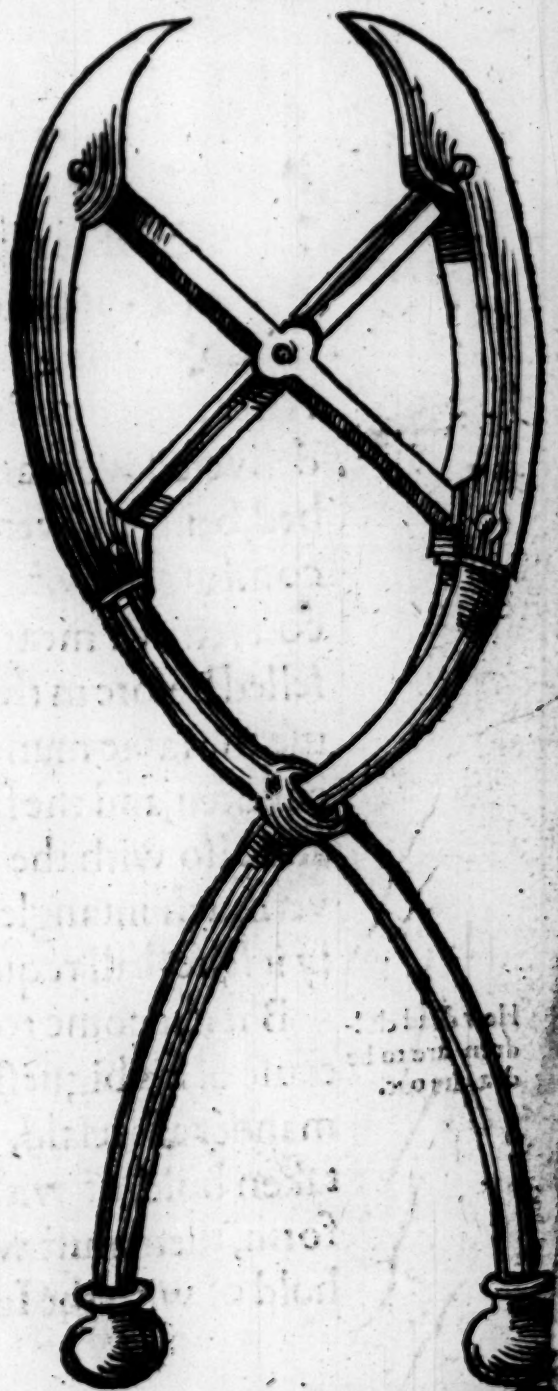
Apertorium the opening Instrument.

Speculum Matricis the Looking-glasse of the Matrix.

Speculum Matricis.



Aperitorium.

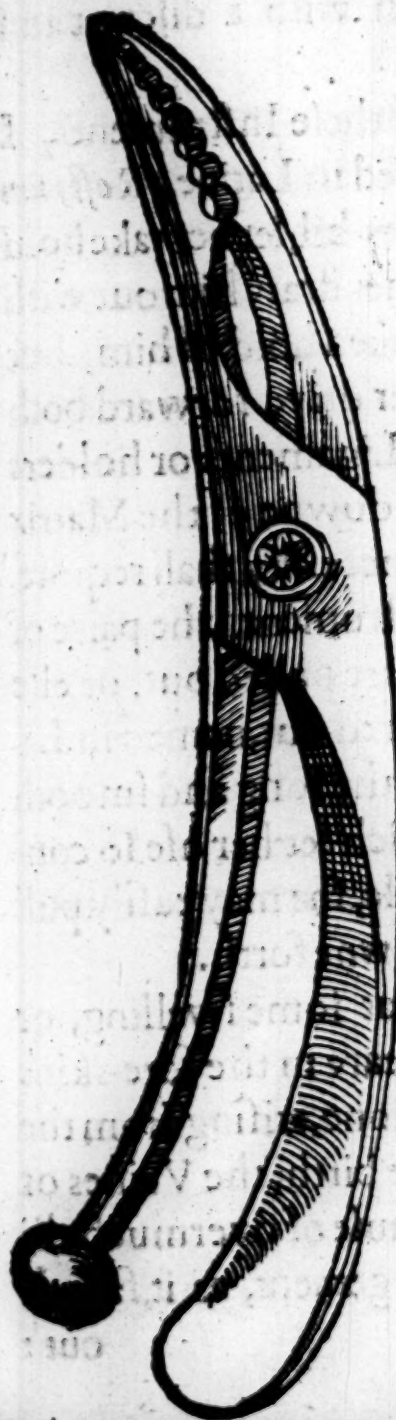


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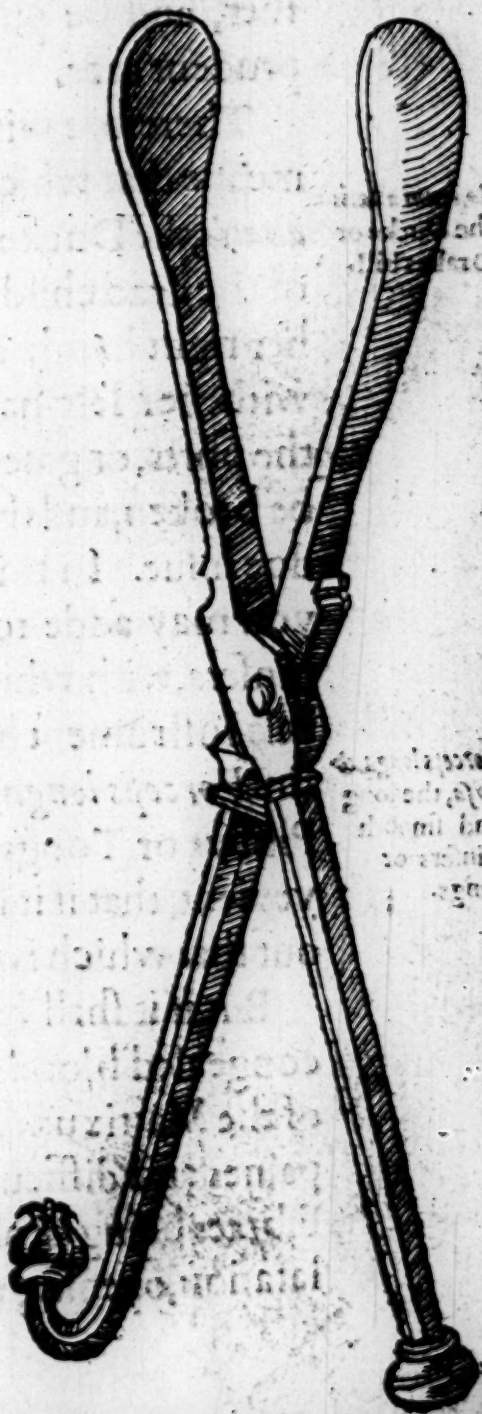
But if it come to passe, that the dead child, because of his bignesse cannot be drawn out by the manner aforesaid, or the *Secundines* cannot be taken hold of with the hands, and be brought forth, then must we have a care that it be taken hold of with the Instruments following what-
 forever

These dead children are to be drawn out.

Rostrum apatis.



Forceps longa & teresa.



soever it shall be without the hurt of the mother, and be pulled forth with a discreet and prudent care.

Rostum anatis
the Ducke or
Drakes bill.

Therefore with one of these Instruments, I meane that which is named in Latine, *Rostum anatis*, the Ducke or Drakes-bil, let her take hold of the dead child, and let her draw him out with her right hand, having taken hold of him, but with her left hand let her drive forward both the ports, or gates, lest the Ligaments or holders be broken, and the falling downe of the Matrix doe insue. In this case, if necessity shall require, you may adde to this instrument, the paire of Pinfers, with which teeth are pulled out, or else this Instrument here pictured out, named in Latin *Forceps longa, & tersa*, the long and smooth Pinfers or Tongs, the which let her use so convenient, that if it be possible, she may easily pull out that which is to be drawne forth.

Forceps longa & tersa, the long and smooth Pinfers or tongs.

But if it shall happen that some swelling, or congealed blood doe appeare in the fore-skins of the Matrix under the skinne, arising from the paines and difficulty of the birth, the Veines or Fibracs being broken because of overmuch dilatation, opening and enlargement, as it falleth out :

out: or some inward swelling or tumour of blood shall be bred, by which both the childe and Secundines, or after-birth are wont to be hindred very much before the birth, let the Midwife make incision of that tumour, and open it with a cleane knife, when the matter shall be perceived to be digested and ripe, whether it shall appeare before or after the birth, let her squeeze out the clotted blood, and let her presse downe the swelling, wipe and cleanse those things which are defiled, and let her bring forth the childe as she may, if it shall be unborne as yet. After let her convey a Pessary into the place, oftentimes let her annoint it with the oile of Roles, and bind it up daily, untill she shall be whole: For after the same manner we our selves have also oftentimes proceeded in these accidents and chances.

Incision to be made of such swelling or tumour which hindreth the birth.

The end of the third Booke.

The

10

25

*The fourth Booke.*

Of the differences and varieties of
an unnaturall birth, and of the
cure and remedies of them.

Seeing that the birthes which shew themselves
contrary to nature, are many, and in them variable
accidents and chances, we will speake of them in this
Booke following, how, and by how many manner of
meanes they may be made against Nature; also by
what meanes and art every one of them are to be
cured, for that end only, that the dangers of such a
birth may be knowne the sooner, and be more dili-
gently prevented, so much as may be.

CHAP.

CHAP. I.

Of the first forme and fashion of a birth not Natural, and how it may be remedied.

IT hapneth oftentimes, that the Infant cometh to the birth as this Figure annexed doth expresse, with the feet, I say, put forth first, and the hands stretched



The Midwife
to be provi-
ded of oile and
convenient
ointments.

downeward to the thighs. But in that case the Midwife shall have care that she be furnished and provided with oile & convenient ointments, and may so farre forth help and further the proceeding of the Infant, by annointing and stroking gently, that hee be not car-

ried backe, but may proceed forth the right way, as hee hath begunne. But especially shee shall

shall doe her endeavour, that she may take hold of both the armes of the child stretched out downeward, and hold them hard, nor suffer him to draw them backe againe, but compell him to proccede in the same manner. And if the Infant comming forth in this fashion, both because of his bignesse, and also his armes stretched out by his sides, be so fastned in the narrownesse and streightnesse of the Matrix, that hee cannot breake forth wholly to the birth, then the wombe of the labouring-woman, and the childe shall be annointed with oile, and the powder of Elleborus is to be blowne into the nostrills of the labouring-woman for to provoke and hasten the birth, also her wombe is to be pressed downe gently with both the hands, that hee may not bend upward, but may incline downeward as hee ought, till hee proccede forth into the light.

The wombe to be annointed with oile, and Elleborus to be blowne in to the nostrills.

CHAP. II.

What the second forme or figure of an unnaturall birth, and how it may be remedied and cured.

of the
birth
but who
of the
in a woful
distress

IT chanceth againe, that sometimes, the birth cometh forth with the feete first, yet the hands not stretched downward to the

thighes by the sides, as in the former Figure, but lifted up above the head. The

which thing happening, the Midwife shall by no meanes receive such a birth,

unlesse the childe be very little and slender, and the Orifice

or entrance of the Matrix very wide,

that an easie passage may be hoped, without the hurt or harme of

the mother and child at all, neither shall she

receive

may be hoped, without the hurt or harme of

the mother and child at all, neither shall she

receive

This manner of birth not to be received, unlesse the child be very slender, and the orifice of the Matrix very wide.



receive it yet, before she have carefully annointed the wombe and the Infant. But it shall be more safe and more healthfull for both, to put backe the birth into the womb, and to convert it to a naturall and lawfull forme, which may be done in this manner: The labouring-woman shall lie on her bed, with her face upwards, her head bended backward, her middle part lying higher than the rest: which thing being done, the Midwife shall binde downe her belly toward the Midriffe in a reasonable manner, that she may drive and force the Infant into the womb, and may minister occasion that he proceede forth in another forme. But before all things, she shall have regard that shee turne the face of the child towards the backe of the mother; next, that she shall lift up the buttocks and legges of the infant, towards the Navell of the mother, that he may hasten to a due and naturall birth. In this case there is no experiment more safe, to wit, being most profitable of all in all births comming contrary to the forme of Nature.

The birth to be put back into the wombe, and brought to a naturall forme.

The manner how.

CHAP. III.

*The third forme of an unnaturall birth, what it is,
and how it may be cured.*

BVt if it shall happen that the childe cometh forth with one foot onely, the armes hanging downeward about his sides, but the other foot turned backward, as this Figure hath



it: the labouring-woman must not be urged to proceed in her labour, but be brought to her bed, or to be laid downe some where else, and the Midwife must proceed in the same manner as we taught before, by the helpe of other women, which are present to help her, namely, by

turning in againe the foot comming out first. The which being performed, let the labouring-woman move and roll her selfe to and fro in her

her bed, her head being lower than her other parts, but her thighs and belly higher than the rest, declining backward, untill the Infant shall be perceived to be turned a little, then she is to be brought againe to her labour and travell, and she is to be furthered with all the help that may be. The same moving, rolling, and stirring, may be done in all the like births, when the Infant shall appeare in an unapt and inconvenient manner. In the meane while, when there shall be need, shee shall likewise be refreshed and comforted with drinckes, and other medicines set downe before, and she is to be urged forward to the birth. But if it shall chance in this case, that the other foote turned backe, doe by that moving and stirring of the mother, or by some other help of the Midwife, come forth directly to the birth, then the Midwife shall straight-way, having taken hold of the armes hanging downe by the sides, bring forth the Infant as conveniently as shee can, in the same manner as we taught in the first Figure.

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and how it may be cured.*

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CHAP. IIII.

Of the fourth forme of an unnaturall birth and of the cure of it.

Sometimes it hapneth that the child appeareth in an overthwart manner, and that the side commeth forth first, which hapning, neither is the labouring woman to be urged to labor, neither the Infant to be desired in this manner. For that a childe should bee borne so, without all controversie, both Nature and the thing it selfe do shew that it is an impossible thing.



Impossible to
bring forth the
birth in this
manner.

To be reduced
to a naturall
birth.

Wherefore the Midwife shall doe her endeavour, that she reduce and bring backe to the lawfull forme of a naturall birth, I say, by removing the buttocks, and by directing

directing and guiding the head to the out-passage; if it shall not be effected this way, let her assay by often moving and stirring, untill he shall be turned to a right forme and manner.

CHAP. V.

Of the fifth forme of a birth against Nature, and of the cure of the same.

BVt if it happen that the Infant hasten to the birth, the feet and armes wide abroad, let not the Midwife procure the labour of the woman, but let her be brought from the Stool to the Bed, where let her repress backward her womb, lying after the manner and fashion oftentimes before mentioned, or let her bid her sometimes turne and move her



selfe to and fro, untill the child shall be turned to a more apt and convenient forme. If this shall seeme to profit nothing at all, let the Midwife joyne both the feet together, and reduce and bring downe the hands about the sides, if shee may by any meanes, and let her direct and conduct him to the birth in the safest manner shee can. Notwithstanding, it shall be the surest way, and least dangerous, that the Infant should be turned and reduced into the wombe, and there to be framed to a right and naturall forme of proceeding to the birth.

CHAP.

CHAP. VI.

Of the sixt forme and fashion, and of the helpe and remedy of it.

BVt if the Infant shall proceed to the birth with both the knees, the hands let downe about the thighes, then let the Midwife thrust both the knees upward with her right hand conveyed into the place, untill it shall happen that the feet shall issue forth, and then let her rake hold of the feet with her left hand, but the hands retained about the sides, with her right hand let her gently move the childe to proceed to the birth. If this shall not seeme to be safe enough, the labouring woman shall be brought to her bed, where lying backward in



in the manner before spoken, shee shall move and turne her selfe so long, untill the child shall be turned to a better forme and fashion of birth.

CHAP. VII.

Of the seventh forme, and how it is to be remedied.



BYt when the Infant shall hasten to the birth wth one hand appearing only, the other arme remaining about the sides, and the feet stretched out streight into the wombe, the Midwife shall in no case receive him, nor suffer him to proceede any further to the

birth, but let her bring the labouring-woman to bed, where shee may lie downe againe, her middle part high, and her head low. Then her belly also is gently to be restrained and repressed backward, that the Infant may fall backe againe

gaine into the wombe: likewise let the Midwife, (if there be need, and that the child will not proccede forth of his owne accord) hold and presse downe his shoulders with her hand conueied into the place, and bring downe the arme appearing out to his side, that he may be reduced to a naturall forme in the wombe, and may breake forth to an easie birth.

CHAP. VIII.

Of the eight forme, and the cure of it.

THis birth is very dangerous among those which offer themselves contrary to nature, whose forme and Figure thou dost see here described and set forth; therefore the Midwife shall imploy her labor, that great diligence being used, shee may



A very dangerous birth.

reduce

reduce and bring backe all this birth into the wombe. Therefore let her first annoint the hands and the wombe of the labouring-woman with oile, because in this case there is need of great labour and travell. Afterward, if shee can, let her thrust backe the shoulders of the childe with one of her hands conveyed in nigh his armes, that he fall wholly backe againe into the wombe. And againe, lest he returne to the same forme and fashion of birth, let her bring downe the armes of the childe slid back againe to his sides, and by that meanes, let her reduce him to a naturall birth. If it fall not out well this way, the travelling-woman is to be brought to her bed, where, after she hath had some rest, you must proceede in the same manner, as wee before delivered. If this thing be done in vaine, neither is he changed into another forme; shee is to be brought againe to the Stoole, and her wombe is to be depressed on every part, and to be kept downward by the help of the women standing by: Moreover, the Midwife having annointed the Matrix, and both the armes put forward, let her joyne them together as well as shee can, and let her receive the Infant breaking forth

forth in that manner. There will be lesse danger in this birth, if the Midwife shall be nothing negligent in her duty, and the child shall be slender and small in the birth.

Lesse danger if the Midwife be not negligent, and the child be small.

CHAP. IX.

Of the ninth forme and fashion, and of the cure of the same.

BUt if the childe shall proceede forth to the birth with his buttockes first, let the Midwife lift up the Fundament with her hand annointed and conveyed in, and turne the head to the way of passage. She must not make haste in this case, lest he slide backe into a worser forme & fashion. Neither also is it possible that the Infant should be borne so without most great danger of the mother and childe. Therefore



fore if hee cannot be turned otherwise with the hand conveyed in, the labouring-woman is to be brought to her bed, where, if she shall be faint and feeble, she must be refreshed and comforted with convenient meats, and now shee must proceed in the manner often spoken of before, untill the forme of a more convenient birth shall come.

CHAP. X.

Of the tenth forme and cure of it.



IT cometh sometime to passe that the birth appeareth with the necke turned awry, the shoulders bending forward to the birth, but the head turned backward, and the feet with the hands lifted upward. In that case, the Midwife shall remove the shoulders of the childe backward, that

that the head may appear first; for this shall easily be brought to passe, because the shoulders being removed a little, the head of it selfe will be neerer the Orifice of the Matrix. And if the matter shall be put in triall otherwise, the labouring-woman shall be brought to her bed, and laid downe againe, and let the Midwife use the Procepts deliverd before.

CHAP. XI.

Of the eleventh forme and remedy of it.

WHen the child bendeth forward to the birth with both the hands and feete at once, heed must be taken that no danger happen through the difficulty & deformed fashion of the birth; therefore let the Midwife have care, that being busied in removing the feet of



The first of the
eleventh forme
of it.

The second of the
eleventh forme
of it.

the

the Infant, shee take hold of his head, and as much as she may first direct and conduct him to proceede forth; also the armes must be removed, unlesse they shall fall downe to the sides of themselves. If it succeed not well this way, we must use the former manner of turning.

CHAP. XII.

Of the twelv'th forme, and cure of it.

The most pe-
rilous birth
of all.

Precepts to be
observed.



Sometimes it cometh to passe contrary to the forme before, that the birth proceedeth forth brestward, the hands and feet cast and turned backward. This is accounted most perilous of all; wherefore the Midwife in this case must dili-

gently observe these precepts: First, let the Midwife annoint her owne hands, and the wombe
of

of the labouring-woman, which being done let her search for the armes of the childe, with her hand conveyed in, and let her hold them fast when shee hath hold of them, untill shee shall take hold of the head, all her care and diligence being used that she may first reduce the head to the out passage. After shee shall remove the armes of the childe and shall direct and convey them to the sides: for this being done, both the Birth shall sooner have passage, and there shall be lesse danger also. Lastly, if the childe shall not bee brought forth with any of these meanes, it shall bee the safest way to bring the labouring-woman to bed, and to proceede in the manner already often spoken of, if peradventure by that delay the Infant may frame himselfe to an apt and commodious forme and manner of birth.

K

CHAP.

CHAP. XIII.

*Of the thirteenth forme, and the cure of it.**Of the birth
of twinnes.*

THe same reason also is observed to be in the birth of two or three, which is in the birth of one. For as the birth of one alone, hath only one naturall forme, but many unnaturall: so hath also the birth of twinnes. Therefore



when it shall happen that the twinnes appeare with their heads proceeding forth, the Midwife shall have a care, that she doe orderly receive one of them, which shall be perceived to lie most commodiously and fitly in those privie vaults, but doe not let the other slip away, while the other commeth forth, least sliding backe againe into the wombe, he be turned in-

to another forme and fashion, but one of them being borne, let her likewise also receive the other straight-way as she ought. This second birth will be more easie without danger, because the former childe hath made the way so plaine for the latter. There must also diligence and care be used, that in this birth of twinnes, the Secundines or second birth may speedily bee procured to issue forth, least the womb being freed of the children doe quickly fall downe, and deteine them reteyned there not without great hurt.

The second birth more easie than the first.

In the birth of twinnes great care to be used to bring forth the secundines.

K 2

CHAP.

CHAP. XIV.

Of the fourteenth forme, and the cure of it.

This birth of
twins very
dangerous.

Also this is the forme of an unnaturall birth of twinnes, which we propound and set forth to be viewed in this figure, that is to say, with the feet of both the Infants turned to the mouth of the Matrix, such a birth is very dangerous, but to be remedied

and corrected by the wisdom of the Midwife. Therefore let the Midwife annoynt the womb of the labouring-woman, that by that, the way may bee more easie for the birth: which being done, she shall have a care that she take hold of the armes of one of the children, and hold them hard brought downward to the sides, and gently

gently procure the head to proceed forth. He being borne, by and by the other being taken hold of, let her proceed in like manner. But if she cannot apprehend the armes of neither, so that there is no hope of a happy birth, shee must haue recourse to the first forme and fashion of them, if peradventure the children may be sooner delivered and brought forth into the light by that meanes and turning which is performed on the bed.

K₃

CHAP.

C H A P. XV.

*Of the last forme and fasbion of an unnaturall birth,
and the cure of it.*

THere is another forme of an unnaturall birth, which may bee viewed here, the one comming with his head downe-

ward, and the other with the feete, which forme truely is framed and composed of a naturall and unnaturall kind of birth. But when it shall happen that two children doe shew themselves in this manner: let the Midwife first bring forth the former of them being turned into a naturall forme, and shee shall remove the other comming with his feet first, and if it shall



A naturall and
unnaturall
kind of birth.

into a naturall forme, and shee shall remove the other comming with his feet first, and if it shall

shall be possible, she shall reduce and bring him backe againe into the womb, that he also may be disposed and framed to the forme of a naturall birth; But if he cannot be converted into a better forme, his hands streight way being taken hold of, hee must be procured and moved to issue forth. Yet it would be more safe that it be turned to a naturall forme; and to effect the same, the Midwife shall bend her diligent labour, by annointing, removing, and turning to and fro, lest that the womb be offended and hurt by such a forme and manner of an unnaturall birth, and lest also the fore-skins begin to swell, whereby the birth cannot come forth without danger, or may be hindred longer. All which things truely by provident care may either be avoyded, or at least in some sort amended.

More safe if it
be turned to a
naturall birth

The end of the fourth Booke,

It is not possible to make a list of the names of the persons who have been in the service of the Government of the United States since the year 1789. The names of the persons who have been in the service of the Government of the United States since the year 1789 are as follows:

Refund of 100.00

*The fifth Booke.*

Of the false Conception, named *Mola*, and other false tumours of the womb: also aborcements and certaine monsters, and likewise of the divers signes of conception.

C A H P. I.

Of the false Conception named Mola, and other falsely supposed Conceptions.

SO many as have at any time written of the false conception *Mola*, have called it a decevible conception, which if at time it commeth to the birth, commeth forth in the likenesse and similitude of a piece or lump of mishapen flesh. Some will have the name of it to be derived of *Molon*, which among the Greekes doth signifie a round thing, because the forme and shape

What the false
conception
Mola is.

The Name.

and good as the other side of the coin. The only way to get the best of both is to have a good understanding of the other side of the coin. The only way to get the best of both is to have a good understanding of the other side of the coin.

Edward G. Smith, Jr.

10



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What the false conception *Mola* is.

The Name.

shape of it is round, or else to be so named of the Persian word *Moli*, which to them signifieth a certaine mishapen thing or a disordered lump. Or rather, as the more learned doe write, beause it is a certaine hardned swelling or tumour, which in the sense of touching seemeth to be stony, like unto a Mill-stone, named in Latine *Mola*, either in the whole wombe, or in the entrance or wicket of it only: Whereby a heavinesse and difficulty of moving happeneth to women possessed with this evill, as it were, pressed downe with a heaivy weight: For the Grecians doe name it *Mylon*, which in Latine, is called *Mola*. *Averrois* and *Paulus Aegineta* doe declare that this deformed lump of flesh is ingendred of the weaknesse and debility of both the seedes, that is to say, of the mans and womans, or else of the corruption of good seedes, which happeneth about the first time of conception. But others doe say, that it is ingendred of the abundance of the flowers or Terms, beause through great heat of the Matrix they are sometimes congealed and clotted together, and brought into a mishapen masse or lump of flesh; but they which doe more narrowly pry and search
into

How the false
conception
Mola is ingendred.

into the Natures of things, doe attribute this to the more copious and abundant seed of the woman, especially in those women which are somewhat more lascivious than others are, which conceiving little seed from their husbands, dry by nature, by the desire of the Matrix, doe stirre up copious seed of their owne, which augmented with the flowers, by heat of the Matrix, is congealed together, and by the defect and want of mans seed, the proper worke-man and contriver of it, doth grow together into such a lump: For nothing can be ingendred without the seed of man; as neither any can be ingendred of the seed of women onely: For the feede of the woman doth only inclose the feede of man conceived in the wombe, whereby the coats or caules, which afterwards doe passe into the Secundines, may onely be ingendred of it: For, as it is in an Egge, even so is the matter discerned to stand in this case; for as of the white and yolke of it selfe, nothing can be ingendred, unlesse the feede of the Cocke be infused into it, although the copiousness of them is much greater in comparison of the feede: So also of womans seed alone, nothing can be in-

The abundant
seed of women
causeth the
conception
Mela.

Mans seed the
proper worke-
man.

A Similitude

ingendred, unlesse mans seed be added to it; so that if this be little, and the seed of the woman copious & abundant, then they being augmented and increased with the Termes, are wont to breed & ingender the false conception *Mole*, of which some women are disburdened of, the fift, sixt, or at last the seventh yeere, and some never.

False and corrupt conceptions.

Besides, there are also many other false and corrupt conceptions, of which not onely the false conceptions, named *Mole*, but also some other deformed shapes, defective and unperfect in some part, through defect of both seeds, are in like manner wont to be ingendred. It cometh also to passe, that by the corruption, that some hurtfull living creatures, or shapes of living creatures are ingendred in the Matrix with children, I speake not of strange shapes conceived of beasts, as it hath often fallen out. Oftentimes also wee perceive some women to swell, as if they were conceived with child, and yet never to be delivered of any child: because that both seedes conceived together, were so liquid and thin, that by the defect of the heat of the Matrix they cannot be congealed and united together: whereby it falleth out, that of such diverse humours

The reason why some women swell as if they were with child, yet never delivered of any.

mours inclosed the Hydropic doth afterward ensue.

But the generation and breeding of the false conception *Mola*, hath certaine signes and tokens above all other tumours, whereby it may be knowne. And first, truly, concerning the constitution and state of the body, the limbs of her which beareth the false conception *Mola*, are feeble and soft, there is a certaine numnesse in them, her lips and eyes are swolne, the face is pale, her belly being swolne, appeareth to be hard when it is touched, she hath prickings and many wringings in her belly; her Termes are stopped, dimnesse of the eyes doth molest and vex her, the beating of her heart is continuall, her limbes tremble, she cannot away with meat, she vomiteth often and much, she hath many spots in her face, the apples of her eyes standing outward, her looke sterne and frowning. But because many of these signes are also common to a true conception, a certaine difference is here to be determined. Therefore wee must understand, that the false conception *Mola* doth differ so many waies from a true conception, as hereafter followeth.

Signes of the
conception
Mola.

The false conception *Mola*,
and the true
conception,
differ many
waies.

First,

1. First, when the *Termes* shall appeare, the false conception *Mola* cannot be ingendred, because it is onely ingendred of the *Termes* being retained, and the weake and feeble seed of man.
2. When a great moving shall happen in the womb, before the third moneth after the conception, it is a signe of the false conception *Mola*: For there cannot be such speedy motion in a true conception.
3. In the false conception *Mola*, the wombe swelleth sooner and more.
4. Also the moving of a childe is not all one with the moving of the false conception *Mola*. For the childe is moved from side to side, but the conception *Mola* is not so.
5. The false conception *Mola* pressed together with the hand streight-way departeth from his place, but by and by returneth into the same place, being removed with the hand. But as a child doth not remove out of his place, so doth he not returne backe againe.
6. In the conception of *Mola*, their belly remaineth harder which are conceived with it, than it is unto them which beare a childe.
7. The woman is more slow and heaue in her going

going and moving, which is conceived with the false conception *Mola*, than they are which have conceived a child.

The breasts doe not swell so much, nor are so hard in the conception of *Mola*, as in the conception of a child.

In the generation of the false conception *Mola*, the limbs and parts doe waxe feeble and soft, which thing doth not happen in the conception of a childe.

The birth of a child cannot be deferred beyond the tenth moneth at the farthest; but the birth of the false conception *Mola* is sometimes deferred unto the fifth or sixth yeere, sometimes also untill the end of the life.

Such a certaine and manifest difference, set downe and determined, betweene the false conception *Mola*, and a true conception: in like manner also the same is to be discerned and knowne from other false tumours & swellings of the wombe: For it commeth to passe, that many women also begin to swell, either because of aire incloled in the wombe whereby a Tympany is ingendred: or through abundance of divers humours stopped and retained, whereby

8.
9.
10.
The difference of the false conception *Mola* from other tumours of the wombe.

Tympany ingendred.

Hydropſie in-
gended,

The Tympany
removed from
place to place.

The Hydrop-
ſie ſeldome re-
moved,

The conception *Mola* makes
the belly harder
than the
other tumors
doe.

In the Hy-
dropſie the
legs ſwell, in
the *Mola* they
waxe leſſe.
In the Tympany
the belly
ſounds like a
drum, in the
Mola not ſo.

by the Hydropſie is cauſed. But thoſe women
which doe ſwell by reaſon of aire incloſed in
the wombe, doe exceede with the tumour and
hardneſſe of the wombe, thoſe women which
doe ſwell and waxe big by the humours being
ſtopped and retained. Alſo the tympany ſome-
time falleth down, departerh away, and is rem-
oved from place to place, neither is felt without
paine; but the Hydropſie, that is to ſay, retain-
ed humors, is ſeldome removed, and thoſe hu-
mors doe make a noyſe with a continuall ſoun-
ding of the belly. And there is a difference alſo
betweene thoſe tumours, and the falſe concep-
tion *Mola*. For in the bearing of *Mola* the belly
remaineth much harder, than in thoſe ſwellings
and tumors. In the Hydropſie, the legs do ſwel,
but in the falſe conception *Mola*, they waxe leſſe
and feeble. In the diſeaſe named a Tympany
the belly is hard, ſounding like a tabor or drum:
but in the conception *Mola* it is not ſo. And by
this meanes the differences of theſe like tumors
may be obſerved, noted and underſtood, how
hardly they may be cured.

C H A P. II.

Of the cure of the false conception Mola, and other false tumours and swellings of the wombe.

IN the cure of the false conception *Mola*, such a Diet before all things is to bee appointed as may incline to heate and moisture. Also where there shall be need of blood letting, let the veine of the ankle be opened, named *Saphena*, thereby the matter shall be purged and voyded in that manner, as you shall see delivered in the Retention and stopping of the Termes, in the sequel of the discourse hereafter following. These things going before, those things which purge and cure inwardly, also outward remedies may be used. First of all we must use a Bath, in which she, which is conceived with the false conception *Mola*, must sit every day morning and evening, her stomach being empty, the water reaching up so high as her navell. And the bathe shall be prepared in this manner. Take of Marsh Mallowes with the roots sixe handfuls, of other Mallowes, *Branca Versina*, or beares foot (or if it bee not to bee had) Violet leaves,
L Pellitory

The dyet inclining to heat and moisture,

The veine of the ankle to be opened.

A Bath.

Pellitory of the wall, Camomile, Melilot, of
of each two handfuls, Fensgreke, Lin-seed, of
each two pound.

Those things being beaten to powder, which
are to be powdered, let them be put in a bag, and
let them boyle in the water, in which the sicke
woman shall sit. Also it will be very profitable
to lay that bagge very hot upon the secret parts
and the loynes. After this bathe, let her bee
cherished with warme clothes, and lying
downe in her bed, let her be annointed with
this unguent about the secret parts and loynes.
Take of the oyle of sweet almonds one ounce
and an halfe: of oyle of Lillies, Hens-grease,
Muscilage, of Lin-seed, Fenegreke, of each halfe
an ounce, White waxe, so much as sufficeth,

An Unguent.

An Electuary.

temper them together, and make an oynt-
ment. Also let her use this Electuary following
the quantity of a Filbert nut every day, mor-
ning and evening. Take of Cinamome two
drams, the rind or outside of Aristolochia longa,
Cassia Fistula (or in stead thereof let the quan-
tity of the Cinamome be augmented) of each
one Dram: Assaya Baccha, Latex, seed of Rue,
the fruite of wilde Savine, Saffron, of each halfe

an

an ounce, Sugar halfe a pound.

Let the Sugar bee dissolved in the iuyce or water of Rofemary: let the confection be made in morsels. Also this Electuary may bee given her another way, that is to say, in broth decocted with old wine, the yolkes of two egges, and Sugar, a reasonable quantity of this Electuary being put into it.

Also these Pilles following are wonderfull Pilles. forcible, of which let her take halfe a dram, or a whole Dram.

Take Nigella Romana, Aristolochia rotunda, Dictamum Creticum, seed of Garden-creffes, the fruit of wilde Savine, Serapinum, leede of Rue, Amoniacum, Thymiana, Madder of the dyers, Myrrhe, Castoreum, of each one dram: make Pilles of them with the iuyce of the wilde Reddise and Hony, so much as sufficeth: let her take the waight of one or two drams.

These things being done, suppositories also Suppositories. are to be conveyed into the Matrix which may drive forth the false conception *Mola*, and remove it from the inward receptacle and cave of the Matrix into the outward part: take Asphaltum, Borace, Castoreum, great Centaurie,

Ditany, Elleborus albus, Galbanum, Gentian, Opoponax, Savine, Scrapinum, Scamonic, of each halfe a dram, Saffron one scruple: temper and incorporate them with the iuyce of a Leek, and make a suppository. Sometime shee may use trochiskes of Myrrhe of which wee have spoken in the third chapter of the third booke: for they both drive forth the false conception *Mola*; and cause an easie passage. But in tumours or swellings, which happen of inclosed aire & reteined humours, the diet is so to be prescribed and ordered, that it incline wholly to heate and driness. Purgations also, Phlebotomies or bloud-lettings may bee used according to the abundance of the qualities. Which things being performed in the first place, a bathe or Fomentation shall be prepared in the forme before prescribed, these things following being added unto it besides: take Wilde Penny-royall, Rue, Penny-royall, Bay-leaves, drie Wormewood, Anise, Fennel, Cumine, of each an equall portion. More things also like unto these of the same Nature may bee taken for mitigation and repressing tumours. And Part also of the Herbes now spoken
of

How tumours
proceeding
from a Tym-
pany and Hy-
dropic are to
be cured.

A Bathe.

of shall bee put into a bag, and applyed to her loynes, while shee sitteth in the bathe. After the bathe, let her take of this confection the bignesse of a Filbert-nut, in old white wine, in which *Alfara Bacca* is before infused. Which confection is made thus. Take of the Species or kindes of Diacurcuma, Diacyminum of each three Drammes, white Sugar halfe a pounce, let the Sugar be dissolved in the water of Herbe-grace, and make a confection in little cakes or Morfels. Or if you please, you may give her this Potion warme, after her bathing, made in this manner. Take twenty Peach-kernels the skinn newly pulled off, to which being pounded with the yolkes of two egges and mixed together, you shall adde the powder following. Take Galanga, Cinamome, Long-peper, Ginger, Cloves, Saffron, Nurmeg, of each halfe a Dram, make a powder of them. Let a Decoction be made of all these with the best vine, Let them bee strayned, and when it is strayned, put sugar to it, and make a very cleare potion of it. Or, which liketh us better, let the matter of the simples still remaine in the Decoction and let them be

A Confection

A Potion

taken altogether in the warme drinke. The Species also of the confection named *Hiera Picra* doth much availe in this case, taken in some drinke or Pilles.

But when the Tumour or swelling shall bee caused by the retention of divers humours, then the matter shall bee purged out and voided by such remedies, as wee have beene accustomed to use in the stopping of the Termes, and to provoke urine, such as this is. Take the seeds of Parsley, aniseed, Fennel, Stone parsley, Cardamomus, and the leaves of Rue. Let all of them being beaten to powder with equall waight, be drunke with sweet wine. Also in this case the confection of *Diagalanga* is approved to bee good: and the Electuary *de Baccis lauri*, also the oyle of Rue, of Henbane, and of White Lilies, and the Trochiskes of Agaricks. A plaster also of this sort may bee confectioned and laid upon the swelling belly. Take of the seed of Rue, Gum mastic, Garden cresses, Centaury the lesse, Majoram, Anise, wilde Penny-royall, of each one handfull, let all of them be shred into pieces and beaten together, and make an Emplaster of them with wine.

A Plaster.

CHAP. III.

Of unperfect children, also of monstrous Births.

WEE see that it cometh to passe in divers manners, by experience of matters, & testimony of the times: that many monsters and imperfect or mishapen children are borne. But when as that thing is specially to bee attributed and ascribed to the Iudgements of God, yet afterward also the corruption and fault of the seed is to bee acknowledged, to wit, which was either too much, or too little, or corrupted, from whence those monsters are ingendred. But we will hereafter give you some Figures of those shapes, not to the intent to handle all things to the full perfection, but that by a few of them wee may propound some knowledge of the Iudgements of God by divers monsters against Nature, as it were prognosticating things to come, and that we may see how much the fault and corruption of seed avayleth in this case.



In the year 1551 in England not far from Oxford a certaine deformed birth was borne; with two heads, foure armes, with so many hands; with one belly having the secret parts of a woman, and one fundament. On the one side, there were two feete over-thwart: on the other, one onely stretched out right of forme of two feet, having tenne toes. One of them lived fifteene daies, and the other lived one day more. They wept seldome in this time. One of them

them was very merry, but the other drowfie and sad; the length and breadth of them was the bredth of twenty fingers.

But if it be demanded of the cause of such conceptions and birthes, we must know before all things that they come not to passe without the providence of the Almighty and Omipotent God; but also that they are permitted oftentimes by his just judgement for to punish and admonish men for their sinnes. Likewise we allege the immoderate desire of lust to be a cause, whereby it commeth to passe, that the seeds of men and women are caused to be very feeble and imperfect, whereby of necessity a feeble and imperfect Feature must ensue. For the defect of seede going before, the consequence is, that a defect of the Feature doth follow; and contrariwise, if the seed shall be superfluous, it is easily collected and concluded, that superfluous things are ingendred of a superfluous matter.

The causes of Monsters.

Immoderate desire of lust a cause.

The defect of the seede causeth the defect of the Feature.

But if at any time two Infants doe grow together, sometime this thing is caused of chanc and corrupt seede: sometime by terrours and affrightments, and also other evill chances, where

The causes of two children growing together.

Similies.

whereby it falleth out, that the children already conceived before in the wombe, are squashed together, and the seeds being broken, doe grow together in some part. For as Creame or the fatnesse of milke, although it be congealed and clotted together, notwithstanding with some motion is troubled and spoiled, and even as the flowers & blossomes of the trees are cast down with any wind: so also the conceived seeds by an easie and small mischance may be corrupted that they may flow abroad, and by flowing abroad are altogether commixed and mingled together, or at least doe in some sort grow, and increase together, whereby it must needs be, that some deformed and mishapen birth must follow, which God the first Authour doth permit and suffer to be formed so and shaped, for the punishment and admonition of men.

The causes of
cloven or
Hare-lips.

Many also are ingendred with cloven lips, after the forme and manner of the mouth of a Hare (and are named Hare-lips) either in one, or in both parts of the lips, and they grow together, with that evil & deformity, which things we must understand to be caused by terrours, and sudden frights of Hares, Swine, or other Cattell,

Castell, this sudden terror troubling and moving the conceived seed. Again, through longing & terrors, many are borne, which have divers spots and markes imprinted on the body, to wit, of Hares, of Mice, of divers colours, of a bunch or cluster of grapes, of flames of fire, and other things. Which things, because they are common and often, we would not let them out to view by severall Figures.

The causes of spots & marks in children.

It happeneth also that some are ingendred, and do grow and increase untill some time, that bee that vieweth them cannot determine and be resolved of what sex or kinde they may be of. The more unskillfull doe suppose them to be

Difficulty to discern the sex or kinde of some.

of both kindes, but they are farre from it. For it falleth out by some chance, that the seed gathereth some corruption about these members: For example sake. It happened that such a child was brought before us, concerning whom, it was not apparent of what sex or kind he should be. The testicles or stones did appeare outwardly, but no privie member besides, under the testicles there was a rupture and division from which the water did issue forth. But because by reason of the defect of the yard, or urine-

An Example.

pipe

The conjecture of the mother.

pipe standing outwardly (for it was not altogether wanting, but turned inwardly toward the rupture even new spoken of.) Nature had given this way to the urine, it seemed good that it should not be baptized for a maiden childe, nor for such a one as is both Male and Female, but for a man-childe. And the mother did confesse that she was greatly affrighted, and terrified, by a certaine thing she had scene; so that she did conjecture, that by that meanes, that was so contracted, and shrunk unto the child. But because such things are rather perceived by the understanding, than the eyes, wee would not frame any Figure peculiar to such a birth. But now we returne to another Figure.

In

In the yeere 1547. at *Cracovia*, a very strange Monster was borne, which lived three daies; his head did somewhat resemble the shape of a mans,

but that his eyes flamed like fire; his Nose was long & hooked; and stood like the shin-bone of the legge, or trunk of an Elephant, in the joynts of his members, neere the shoulders, upon the elbows and the knees, there ap-



peared dogs heads; his hands and feet were like unto the feet of a Goose; hee had two eyes above his Navell; a taile behinde like a beasts, having a hooke at the end; in sex he was a male. The cause of this mishapen Monster, wee ascribe to God alone; yet not withstanding through the insight of our reason, we may perceiue also the

the detestable sinne of Sodomic in this Monster.

That of brutes such various shapes are borne, it is lesse wonder therefore, when as *Pliny* reports of living creatures in *Africa* that have such various formes and shapes, seeing their coupling and conception is of divers creatures.

In the yeece 1512. at *Ravenna* (a City in *Italy*) a Monster was borne, which had a horne on his head, two wings, no armes, a crooked foot with



talons, like a ravenous bird, an eye on his knee, of both sex, in the midst of his brest he had the forme

forme of the Greeke letter Ypsilon, and the Figure of a Crosse. Some interpreted this thing after this manner, That the horne did signifie pride, the wings sicklenesse and inconstancy, the want of armes to signifie a defect of good workes, the ravenous foot, rapine, usury, and all kinde of covetousnesse, the eye on his knee, to portend a respect and regard alone to earthly things, and that hee was of both sex, to signifie filthy Sodomy. Moreover, that at that time *Italy* was so afflicted with the ruines and miseries of warre, because of these sinnes. But they interpreted the Greeke Letter γ to be a signe of Vertue, and the \ast to be a signe of Salvation: Wherefore, if these vices being forsaken they would have recourse to vertues and the Crosse of Christ, that is to say, his only merit, that then they should find againe ease from their war-like broiles, and have calme peace. These things came to passe, *Ludovicus* King of *France*, under *Iulius* the eleventh Bishop, wasting and spoiling *Italy*.

An interpretation of this monster.

Rabbi Moses in his Aphorismes, *Particula 25*, *Rabbi Moses* his writeth thus: In *Sicilie* there happened a great Eclipse of the Sunne, and in that yeere women brought

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report.

Whether
beasts may
conceive by
men,

Histories of
some that have
had carnall
copulation
with beasts.

A Goddesse
which taketh
care of Horses.

brought forth very many deformed & double-headed children. It may be demanded here, whether beasts may conceive by men, or in like sort women of beasts. We affirme this may come to passe for three reasons: First, by naturall appetite. Secondly, by the provocation of Nature by delight: Thirdly, by the attractive vertue of the Matrix, which in beasts and women is alike. Examples are at hand; For *Plutarch* in his lesser Paralells hath these words. *Aristonymus Ephesus* the sonne of *Demostratus*, when hee hated women, had carnall company with an Asse, which in proceſſe of time brought forth a most beautifull Maiden-childe, named *Onoscelin*, *Aristotle* being author of it in the second of his Paradoxes. And againe, when as *Fulvius Stellus* did disdain and hate women, he had carnall company with a Mare, which, the Months of bearing being passed over, brought forth a very beautifull Maiden-child, which he named *Epona* (peradventure *Hippona*.) And indeede, there is a goddesse of this name, which taketh care of Horses, as *Agefilaus* writeth in his third booke of the affaires of *Italy*. Againe, of one *Fulvius* and a Mare, the Maiden-child *Hippo*,
is

is said to be borne as wee reade in *Pintarch*.

And even as Nature doth change and alter her self in man: so experience doth teach that it may also happen so in beasts. For among the *Helvetians*, a Mare being covered of a Bull, at the due time brought forth a colt, onely having horses feet, but in shape, haire and taile, he was like unto a Cowe. And in *France*, a Mare being covered of a Hart, brought forth a colt, in the hinder part like unto a Hart, whom no other Horse could equall & match in running, and *Ludovicus* the King received him for a gift of the owner.

In *Helvetia*, A Mare brought forth a colt or rather a Cowe.

In *France* a Mare brought forth a colt, the hinder part like a Hart.

CHAP. IIII.

Of the causes and signes of aborcement, or untimely births, and also of all manner of cure of such as suffer abortion.

WE must understand, that it happeneth from inward and outward causes, that women suffer aborcement, that is to say, bring forth an immature Feature, or an untimely fruit. The inward causes, are considered from the Feature it selfe, or from the Matrix; If it happen by the Feature, it is caused, for that the Cotilidons are over-weake (which are veines

The causes of aborcement are two-fold.

Inward causes.

M by

by which the conception is tied and fastned in the Matrix) by whose feebleness and weaknesse the mouthes, or specks of the veines in the Matrix, named in Latine *Acetabula*, are caused to be quickly dissolved and broken, and aborcement doth follow. Againe, if the coats, or caules also, wherein the childe is wrapped and infolded in the womb, be loosed, dissolved and broken through debility and weaknesse, and the retained and inclosed humours doe issue forth, by which fluxe, the Matrix is made slippery and feeble, and the Feature destitute of moist nourishment, doe perish and be destroyed: and also likewise, if venomous humours flow and issue forth, and stirre and pricke forward the expulsive faculty of the Matrix. It chanceth also sometime, that abortion is caused, in respect of the Matrix, by an inward cause; that happeneth when the woman is weake, and waxing feeble and faine, doth substract and withdraw nourishment from the Feature, that it hath no augmentation, nor sufficient matter to ingender and procreate the members. Further, in respect of the Matrix, the wide and ample largeness of the mouth of the Matrix,

trix, and the immoderate humidity and moistnesse of the same, the evill disposition and distemperature of the qualities, also ventosity, or vapours inclosed within the Matrix, and the ulcers and Apostumations of the same doe minister and afford a cause and occasion of aborcement: And also other maladies and infirmities, as an immoderat flux of blood, an unkinde loosenesse of the belly, the disease *Tenasmus* (which is a desire to goe to stoole *Tenasmus.* when nothing can be voided) the cough, continuall sneesing, and what things soever do shake the body over-much: yea, likewise every sharp sicknesse, which doth so molest the body of the woman, that it disperleth the nutriments of the Feature. Besides the externall or outward causes, *Outward causes.* which chance outwardly, and hasten and procure aborcement, are also many: such as are, falls, running, leaping or dauncing, riding, immoderate exercise and blowes. Also inconvenient and intemperate application and use of things, which are without the body, as of the aire too hot, or too cold. For great coldnesse doth destroy the Feature; but over-much heate intercepteth and keepeth away

the aire from the Infant, and stifleth and strangleth him in the wombe. Hot bathes also effect the same thing, if women doe use them the first three moneths after conception: Also noysome stinckes and savours doe provoke and procure abortion, as of Lamps or Candles newly put out, as *Aristotle* witnesseth. Likewise an intemperate using of unkinde meate and drinke; as by the greedy desire of an unnaturall appetite, to eat immoderate store of Salt, to eat coales dirt, or such things, by which naughty and corrupt humours, or hurtfull drinessse is caused and procured. Also great hunger doth hurt the Feature very much; and over-much repletion and surfeting, the waies and passages of nourishment being soone stopped, doth suffocate and choke him. Further, immoderate exercise, intemperate labours, immoderate sleep; also unseasonable and over-much watching, or continuall sluggishnesse and slothfulnesse, doe harme and endamage the Feature. Likewise other accidents and chances, such as are, sudden fury, great danger, exceeding great feare, over-much sorrow, sudden joy, dull appetite, desire of things not to be gotten, immoderate

Venus,

Venus, unsatiabable lust. And these things concerning the causes.

Moreover, the signes of aborcement to come, whether they proceed from internall or externall causes, are two-fold. First, before conception, there are some fore-shewing tokens belonging to these women which are wont to abort, and bring forth unripe fruit, as superfluous moisture, sudden and unaccustomed fatnesse, as if they wax fat contrary to their nature, which alwaies were wont to be of a leane and slender body. Or such women will suffer aborcement, which have a continuall paine about the Kidnies, or else doe suddenly fall into other perilous and dangerous diseases. Next after conception, be thou most certaine and sure of an aborcement to ensue, by these signes and notes, when you shall perceive the dugs suddenly to waxe soft and lancke, which before were plump and hard; if immeasurable fluxes and the Flowers shall issue forth continually. Further also, if the shivering Agues, coldnesse, and paines of the head with a mistinesse and dimnesse of the eyes shall suddenly ceaze upon the woman conceived with childe. All which things

Signes of
aborcement.

1.

2.

3.

do prognosticate and signifie that Aborcement shall follow quickly after.

How it is to be
observed, that
the childe is
dead in the
wombe.

The Strangury
and Tenasmus
do happen.

But that the Feature is dead in the wombe, hereby it is evident, when no motion is felt any more in the wombe, when the eyes of the impregnant and conceived woman doe wax hollow, when her colour is changed into a swarthy whiteneffe, when great wringings and gripings happen about the Navell and loynes, whereby it cometh to passe, that the lower parts are pressed and changed together: Also the Strangury and Tenasmus doe happen (the former being a difficultie to voide the Urine, issuing out by drops, and the latter a desire and motion to goe to stool without any ability to voide the excrements) Again, when the eares, the lips, and the end of the nose are stiffe with a pale coldnes, and the face beginneth to swell. Also although the belly doth not fall downe flat, yet it waxeth loose, so that you may feele by touching in one side of her lying downe, a certaine hard lump. If the breath stincke, it is a certaine token that the Feature hath begun already to be putrefied and corrupted,

It remaineth the causes and signes being knowne,

knowne, to know also the cure, and the certaine manner either of preventing or correcting Aborcement. And first, truly, to prevent and avoide the danger of Aborting, wee had neede to know the certaine way and manner, yea before Conception. For if the woman shall accustom to Abort and to be delivered before due time through debility and weaknesse, shee shall be comforted and strengthened with convenient meat and drinke, that shee may be in better case, her body being somewhat fatter, and that is to be done before the time of her conception. If the amplitude and largenesse of the Orifice and entrance of the Matrix shall be an occasion, it must be restrained and made more narrow, and the superfluous humours evacuated and purged, by some convenient medicine being used orderly. But if it be found, that ventosity or vapours inclosed in the Matrix, are the causes, they are to be diminished and dispersed in a manner afore spoken, where we handled it concerning the false conception *Mola*. Further, although the woman have already conceived, as yet aborcement may be avoided by assured remedy and cure.

Of the cure of
aborcements.

Before con-
ception.

1.
Convenient
meate and
drinke to be
used.

2.
The orifice of
the Matrix to
be restrained
and made nar-
rower.

3.
Ventosities to
be diminished
and dispersed,

After concep-
tion.

I.

A temperate
aire, moderat
exercise and
leepe.

The belly to
be kept loose.

How the belly
is to be made
laxative.

II.

To sooke the
belly in
Liberation
and so forth.

III.

To sooke the
belly in
Liberation
and so forth.

Strong medi-
cines not to be
given the first
four months.

And first, truly, let her dwell and abide in a temperate aire, which hath conceived let the exercise of her body, especially the first three Moneths, be moderate, lest the ligaments or stay-bands of the Infant, being as yet tender and weake be broken. Let her sleepe be moderate; Let her not suffer her belly to be bound, but let her keepe it reasonable loose and laxative; but if it chance to be costive and bound, let it sometime be loosened and set at liberty with a Clyster confected of Cassia extracted, Sugar, and common oile. This hath no danger in it, neither (as it is in the judgement of the unskillfull) is death hastened by Clysters, but the belly contipated and hardened, is by them loosened, to performe his naturall office and function. Nor withstanding, if some cannot abide to use them, they may use other things relaxing and unbinding the belly, to wit, Cassia extracted, or Manna taken in broth, or prepared to the forme of an Electuary or morsell gilded. But here especially wee must take heede, that stronger medicines be not given to women with childe, the first foure moneths of her child-bearing, lest the ligaments and binders as yet be-
ing

ing feeble and weake, bee too slacke to stay and hold the Feature. When it shall be needfull to open a veine, one of the Median veines is to be opened. But this thing is to be done no more than once, lest by taking away of the bloud, nourishment bee diminished and withdrawne from the Feature, but it shall bee more safe and lesse dangerous to doe this, halfe the time of her childe-bearing being expired. After Conception, also let the conceived-women bridle themselves from all anger, let them absteyne from overmuch ioy, let them take heed of terrours and feares, and whatsoever may moove the mind suddenly. Also let them forbear from much carnall society in the first three moneths, the feature as yet being but tender. It is also profitable to weare about them gemmes and precious stones, as the Saphire, Iacint, Corall, the precious stone Corneola, Adamant, Thurchese. Let their meate and drinke be remperate. Let all sharpe and biting things be avoided, as Leekes, Onyons, Garlicke, Mustard, and such like things, and with them whatsoever may procure the Termes to issue, and such things as binde and harden the belly. What

meat

Median veine
to be opened.

Anger, excessive ioy, terrours and feares
to be avoyded.

Much carnall
society to be
forborne.

Gemmes and
precious
stones to be
worne.

Leekes, Onyons,
Garlicke,
&c. to be avoyded.

The not inioy-
ing of meates
desired, cau-
seth aborce-
ment.
No speach to
be made of
meates not to
be had before
women con-
ceived.

meate soever they cover, let them enioy the same, For to lett and barre them from satisfying their appetite and longing, bringeth and causeth a most speedy Aborcement. Therefore care is to be had, that speach bee not made of meate not to bee gotten before women conceived with childe, or if they be carried of their owne will with a strange appetite, they are to bee reduced and drawne backe from that desire, by any convenient meanes, as much as may be done.

2.
The stomach
to be comfor-
ted and streng-
thened.

Further, because it happeneth, that there is much corrupt matter in women conceived with childe, which if it doth distill downe into the stomacke, corrupteth the appetite, and causeth a loathing of meate and vomiting; and exhaling and fuming from thence, sendeth up stincking vapours to the head, whereby the giddinesse of the head (named in Latine *Vertigo*) with very many other diseases of the brain doth follow and ensue; besides, if they have recourse to the heart, they cause and ingender fainting of the spirits, and swoonings: if they descend and fall downe to the legges, they cause them to swell very much. Therefore to decline and avoid so many and so great dangers, wee must have

Giddinesse of
the head.

Fainting and
swoonings.
Swelling in
the legges.

have care and regard above all things for the comforting and strengthening of the stomach. First of all this ointment will doe good.

Take of the oyle of Odoriferous Spicke one ounce, oyle of Masticke, oyle of Quinces, of each halfe an ounce, Pearles, red Corals prepared, Noble Mints, Calamus Aromaticus, Gallia Muscata, of each halfe a dram, Musk one graine, White Waxe as much as may suffice. Temper them and make a Liniment or soft unguent in a liquid forme: the Stomach shall be annoynted every day with this ointment before dinner, a warme Fomentation laid upon it: the which thing being done, the Electuary named Diamargariton is alwaies to be taken, or the Electuary following, prepared in this manner.

How the Stomach is to be comforted.

Take of conserve of Roses, Borrage, and Buglosse, of each halfe an ounce, of the Species of Diamargariton Drams too, Corall prepared, Pearles prepared, of each halfe a scruple, the powder of precious stones halfe a dram: temper all these together, and with Syrup of Roses make an Electuary, and let it be gilded with a leave of pure gold.

An Electuary.

Because also the first three moneths, Aborcements

3.
How ventosi-
ties or winds
are to be dis-
persed and
dispelled.

ments are caused through ventosities and windiness, the meate of the woman with childe shall be continually seasoned with these spices: Take Cinamome, Nutmeg, Cardomomus, of each halfe an ounce, Ginger six drams, long Pepper one dram, Saffron halfe a scruple; of these shall be a powder made, which may be used in all meats.

Stiptick fruits
to be eaten af-
ter meats.

But when the ventosity and windiness shall begin to be augmented and increased, they must use the confections of Diagalanga, Diarrionpipercon, Diacyminum, and the like. And it shall be profitable thorowly to annoint the belly and flank with oile of Lillies. But for the repressing of vapours fuming up into the head, alwaies stiptick and binding fruits are to be taken after meat, that is, Peares, Quinces, Medlers, Coriander, Saccharatum, or Diacydonion, which *Avicen* approveth before all other things for that purpose. Also salt meates with Vinegar, and water in which gold heat red-hot is extinguished and quenched, taken with meat are very much approved. Likewise it shall be more wholesome to eat roasted flesh and fish, than boiled very well seasoned with spices. Let their

Salt meates
with vinegar,
water in which
gold hath
beene quen-
ched appro-
ved.
Roasted flesh
and fish bet-
ter than boi-
led.

wine

wine be cleare, wholesome, and a little allaied
 with water: After meat it is profitable to take
 some Filbird-nuts covered over with Sugar; but
 for the taking away of the swelling of their legs, How the swelling of the legs
 is to be taken
 away.
 let the stalkes of Colewoorts or Camomile-flow-
 ers be sodden with wine and vinegar, and
 let a fomentation or bathing be made upon
 them with these. Some doe mingle clay with
 water, wherein red-hot Steele hath beene quen-
 ched, a little Vinegar being sprinckled upon it,
 and doe lay such fomentations upon the legges.
 But if abortion is to be feared by reason of the
 diseases of the Kidnies, and of the Loines, a great
 inflammation accompanying those grievances,
 which may be knowne by the urine or water,
 the loynes are to be annointed with this Vn-
 guent: Take oile of Mirtles, of Roses, of Mastick,
 of each one ounce and a halfe, the juyce of the 4.
 The cure of
 the Kidnies
 and Loines.
 greater Plantane, Barba Eovis, or Housleeke, of
 each halfe an ounce; Bole Armenic, parched
 Barley, Terra sigillata, red Sanders, red Roses,
 Succus Acacia, Myrobalans, Hypocisthis, of
 each halfe a dram. Let those things which are
 to be powdred, be beaten to powder, and let
 them be commixed and tempered together
 with

How coldnesse
is to be driven
away.

with Vinegar, white Wax, and Turpentine so much as sufficeth, and make an Vnguent of them. After this ointment hath beene used a few daies, this plaister following shall be laid afterward upon the Kidnies & Loines. Take Masticke halfe an ounce, Ladanum three drams, yellow Wax, Bistort, Cipresse-nuts, Myrobalans, Hypocisthis, Acacia, Terra sigillata, red Roses, Bole Armenie, of each one dram and a halfe; to these adde a little quantity of oile of Mirtles, or Turpentine, and make a Ceror, or Cere-cloth which may be spread upon a piece of Leather.

But if it be suspected that abortion will follow by a cold cause, we must abstaine from this ointment, and we must use the plaister here following. Take Masticke six drams, Ladanum foure drams and a halfe, yellow Wax, Colophonia, Ship-pitch, or Stone-pitch, Styrax Calamita, of each one dram and a halfe, Cypresse-nuts, Mints, Bistorte, Gallia muscata, Frankincense, Galbanum, Gum, Arabick, Mirrh, of each one dram and a halfe; Make a plaister of them with Turpentine. If the woman shall feele an itching under it, this must be taken away for a few daies, then afterward it must be applied to the place againe,

gaine, neither must it altogether be omitted, because the Kidnies and Loines are very much strengthened by this. And, if the belly of the woman with childe shall be overlaxative and loose, it shall be restrained with an Electuary confection in this order: Take the confection Diamarination (that is, sower Cherries condite) Diacydoniton, Electuarium de Cornis, conserve of Roses, of each one ounce, the cups of Akornes, Terra sigillata, of each one dram. Temper them with the syrup of Pomegranates, and make an Electuary in a liquid forme; this taken morning and evening, and before meat, is very much approved: Also in this case Crab-fishes gathered out of brookes and rivers, are commended of *Hippocrates*. Likewise all meats sodden in water, wherein iron or Steele red hot hath beene quenched, or tempered with the juyce of Aca-cia: also wine alaid with that water; let not her meat be thin and moist, but dry and thicke; let Dates, that is to say, the fruit of the Date-tree, be sodden with her pottage. If these things shall not bind the belly, it shall be convenient to use astringent Clysters; and if shee shall be grieved with the disease Tenasmus, and goeth often to the stoole,

stoole, but voideth nothing, to aborcement is to be feared, all those things are to be used before spoken, with which the belly may be unloosed and made slippery, and also Clysters and Suppositories. Likewise the Diet is to be prescribed and ordered according to the forme and manner before set downe.

8. If the child-bearing woman shall abound with noisome humors, whereby many diseases may follow, as a Tertian, Quartane, or a continuall Fever, the which as *Hippocrates* telleth us, doe easily cause abortion, because by them the nutriment of the Feature is diminished, or if the fits be great, with great paines of the head and immoderate heat, then wee must resist the heat in this manner: Take water of Roses, of Betony, of Sage, Vinegar, of Night-shade, of each one ounce, Bole-Armeniack, one scruple, of all the kindes of Sanders, of each halfe a dram, Terra sigillata, Saffron, of each one scruple.

Mixe them together with the white of an Egge, and make a soft ointment to be laid upon the Temples of the head; shee may use also in stead of a Cordiall medicine, the confection Diatriasandalon, conserve of Roses, Borage and Buglosse.

Buglosse. But it shall happen also that the Matrix be inflamed, earth-wormes are to be pounded in a mortar, of which, Vineger, the iuyce of Rue, and common oyle mixed with them, let there be made a soft oyntment, or the Emplaster of Sanders, or the plaster named Coctum Album shall be layed upon it.

But if the second or third moneth, the Whites shall beginne to issue forth by reason of Phlegmaticke humours abounding, whereby the Cotyledons are grieved (which are veines to which the Feature is fastned in the wombe) and the mouth of the Matrix becommeth slippery, and therefore it is to be feared, that the woman shall suffer Aborcement, we must proceede altogether in that manner, as wee have declared in the Cure of dispersing Ventositie and windie matter. Furthermore other experiments also are approved. A little bone (which they call *Saltus*, or *Astragalus Leporis*) to bee carried about the woman, and to drinke of it daily, the stomacke being empty. Also the stone named *Lapis-stellatus* so enchased in gold or silver, that it may touch the naked body.

Divers experiments letting
Abortion.

Some women beare about them a claw taken from the foot of a Beare. Also the ashes gathered together of a Hedgehog being burnt and tempered with oyle, affordeth an oyntment very commodious and profitable for this affection and passion. Little wormes are found underneath herbes, which if they be hanged alive on the womans necke, shee shall never Aborte, neither bring forth before due season, (as some are bold to promise, and let the truth of the matter depend upon their credit.) For they say they have such great efficacy to hinder the birth, that the woman cannot be delivered, unlessse they bee removed. Wherefore they admonish that they must bee alwaies removed and taken away in time. Also the stone named *Lapis Aetiles* (which some say is found in an Eagles nest) is proved against Aborcements and over hastie birthes, which in like manner is reported to further and promote a lingring and over-flow birth.

10.

There are likewise some other external things, which chance outwardly, and for all that doe cause aborting to women by a naturall cause, as if a woman-conceived with childe doe tread upon

upon a serpent, viper, the egge of a Crow (as some doe write) or a dead serpent with two heads named Amphisbæna. Some also doth attribute this property to Castoreum carried in the bosome.

But if it happen that the Termes issue forth after Conception, they are not straight way to be stopped, unlesse the woman become weake with Flowing of them. If they issue forth moderately, this thing is to bee permitted, because they signifie that much styminesse and distempered humours and abundance of bloud is de- teyned in the wombe. If they flow forth more copiously they shall bee stayed and restrained with Acacia, Hypocisthis, and Lin-seed sodden in water, to be used by a bathe or Fomentation; If the legs shalbe swoln, which thing often time happeneth the three former monethes, regard is to bee had of the liver and stomacke, that they may bee lightened and eased from superfluous humors, and let meats bee given them of another quality. If the liver grow hard to women- conceived with childe, it is a hard thing to remedy it, because as *Galen* witnesseth, in this passion they are not able to endure strong medicines.

Wherefore the most gentlest shall bee administered to them.

But because it falleth out, that dead Features sometime doe proceed forth more slowly, and sometimes never, even as the Secundines doe, wee must understand that most great dangers doe happen to women, & also sicknesses, swooning & failing of life, especially in sommer-time, by reason of venemous vapours, fuming and flying upward from the putrefying Feature, and so greatly vexing and molesting the heart and the brain, that oftentimes they are deprived of the use of reason and understanding. Therefore all care is to bee used and imployed, that dead Features may speedily be expelled, & the poore women freed from so great dangers, which thing how it may bee done, wee have taught in the former books by a large discourse.

CHAP.

CHAP. V.

Of the signes of Conception.

Although it be a hard thing to know the true conception of women, yet we may give a coniecture by many signes, and attaine unto it by some arguments confirmed and ratified by experience. It is credited for certaine signe of conception, if the woman, the tenth day or some day sooner, after shee had company carnally with man, shall perceiue the Termes to bee white or red by reason of humours, also the stopping and retention of the Termes is accompted for a signe, yet it deceiveth, because it happeneth also often times without conception. Therefore this being omitted, wee will prosecute other notes and signes taken from the body of the woman herselfe concerning true conception, every member and part examined, and first the beginning shall proceed from the head.

The paines of the head, swimming of the brain,

and

and dymnesse of the eyes, it they concurre and chance together, doe signifie conception.

The apples of the eyes are lessened.

The eyes swell and are changed into a swartish colour.

The little veines doe waxe red, and begin to swell with bloud.

The eyes sinke downe into the head.

The eye-lids become feeble.

Divers colours are seene in the eyes, and perceived in a looking-glasse.

Red pimples doe arise in the face.

The little veines placed betwixt the nose and eyes, are swolne with bloud, and are seene more clearly and plainely than they were wont.

The veine under the tongue waxeth greenish.

The necke is hot, the backe-bone cold.

The veines and arteries are full, the pulses are easily perceived.

The veines situated in the breast, at first wax blacke, afterward begin to be yellow, or to be of a blewish-colour.

The dugs begin to swell and wax hard with paines.

The nipples beginne to be reddish.

If cold water be drunke, a coldnesse is felt in the breasts,

A loathing and refusing of meat and drinke creepeth upon the woman.

Divers appetites & longings are ingendred.

A destruction and decay of Naturall appetite and desire is caused and procured.

A continuall casting and parbreacking and weakenesse of the stomach.

Sower and slow belchings.

A loathing of wine.

A disordered and intemperate beating of the heart.

Sudden ioyes, & after these sudden sorrowes Wringings and gripings about the Navell.

Paine of the loynes.

The lower part of the belly is affected with swellings.

There are inward compunctions and prickings in the body.

The seed is reteyned seaven daies after carnal company.

A coldnesse and chilnesse of the outward members, after the act of Generation.

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The attractive faculty and vertue of the Matrix is increased.

The Matrix is dried by and by.

A great delight and pleasure in the Venerious act, but after conception a disdayning of *Venus*.

The Matrix is restreyned and closed.

But because this thing is procured by other causes also, it may be observed and noted by an infallible and certaine difference, when it foresheweth conception. For then it is slender and soft: but if it be restreyned and closed for any other cause, as by too much heate, or swelling, then it remaineth harder.

The secret parts of the woman are wrinkled even unto the seventh month. The wombe waxeth round, and swelleth. About the beginning of Conception, paines of the belly and back are felt, as it were beating.

The Termes or Flowres are stopped. For the veins, from whence they doe flow, carrie and conveigh by the mouthes and peeckes named *Arteriola*, blood to nourish the Feature through the Navel, and some of that matter is drawne upward to the breasts, where it is transmuted, and changed into milke. For
so

So also *Hippocrates* admonisheth us, saying ;
When the *Termes* are retained and stayed, and
neither *Feyers*, nor fit of *Agues* doe follow, and
also an abhorring and refusall of meat happeneth
to the woman ; we must understand without
doubt, that the woman is conceived with
childe.

The legs begin to swell with paines & aches.

The body is feeblished, and the face waxeth
pale.

The Pulse at first beateth swiftly, by and by
slowly.

The excrements of the belly are voided more
hardly and painfully, because the guts are pressed
and thrust together.

The urine or water, is white, a little cloud floating
or swimming aloft, and many mores are
scene in it, as in the beames of the Sun : but first
of all, in the first moneth, when many such like
things do sink down to the bottome, they are
drawn out in length like unto wooll, the Urinall
being moved in which they are in.

In the later moneths the urine is red or yellow,
but at length it becommeth blacke, a little red
cloud swimming above.

Hippo.

Hippocrates teacheth us to make triall of conception with water mingled with Hony, that if the women having taken this, lying downe in her bed shall feele gripings or wringings of the belly, then it is a signe she hath conceived, if she doe not, she hath not yet conceived with child.

Whereas some would have this experiment to be practised by a suffumigation received underneath, that maketh little or nothing to the matter. For *Hippocrates* teacheth, that so the signes and tokens of barrennesse and fruitfulnessse are to be observed, and not of conception; but they which attribute to fumes made underneath any thing for the searching out of conception, do say, that the fume made of the thing put underneath must be restrained & kept that it ascend not up to the nostrills, they would have such conjecture to be taken of Garlick put underneath, and *Aristolochia* used with it. But by what probable reason, they themselves know best.

It shall be a more certaine experiment, to stop close the Vrine of the woman put into a glasse for three daies, which time being ended, let it be strained thorow a cleane fine linnen-cloth, and
if

if she have conceived, there will appeare little living creatures, like unto Lice; if they be red, they say, they do portend and signifie a man childe, if they be white; they say a maiden-childe is conceived.

And some doe affirme this thing for a certainty: If a smooth and bright needle be put into the Urine of a woman, in a brazen Basen, covered close a night, on the morrow, if the woman have conceived, that needle will be speckled with red spots, if she have not, it will be blacke and rusty.

If a woman take the juyce of Carduus, and shall cast it up againe being taken, it is supposed to be a certaine signe of conception. And so much concerning confused signes of conceptions (that is to say, such as concerne Male and Female both alike.)

But whether a man-child or woman-child be conceived, it is delivered and set downe to be marked & observed by these signes following.

If it be a man-child, the right-eye is moved more often, and is better affected with his naturall colour than the left.

The signes of a man-child.

The right brest is more plump and harder than

than the left, the colour of the nipples is changed sooner.

Milk breedeth sooner, and if it be drawne out and opposed, and set against the beames of the Sun in a glasse, it cleaveth together into a little cleare lump, not unlike unto a cleare Pearle.

If the milke of the woman conceived with child be sprinkled into her urine, it sinketh by and by to the bottome, if Salt be put to it, it doth not melt.

The lid of the right eye is redder, and all the colour of the face is better than it was wont, as *Hippocrates* telleth us. Lesse heaviness is felt.

The first moving, for the most part the fortieth day, is felt more quicker in the right side. For *Hippocrates* instructing concerning the lying of children in the womb, doth advertise us that male-children lie on the right side, and female-children on the left, because men-children have need of more heat, which they attract and draw unto them from the Liver, situated and seated in the same side.

If the Flowers issue forth the fortieth day after conception

The belly is more sharpe about the Navell.

The

The woman when she goeth a journey, putteth forth her right foot first, and in rising up from her seat, she doth sooner stay her self, and lift her self up upon her right hand, than upon her left.

The pulse is more swift in the right hand, than in the left.

But if they shall conceive maiden-children, all things happen otherwise, and these signes, for the most part, are observed.

The signes of the conception of a maiden child.

The first moving, for the most part, is made the nintieth day after conception.

The moving is made on the left side.

Women-children are carried in the wombe with great paines.

The legs doe swell, and also the privie parts.

The colour is more pale.

The appetite is more vehement.

On the contrary, a loathing and abhorring of meat more soone and speedy.

The Termes doe issue forth about the thirtieth day after conception.

If the powder of Aristolochia be tempered with Hony, and the loynes and the secret parts be annointed with it, it is thought to be an easie thing to discern the sex: that if the spittle of the child-bearing-woman shall be sweete, shee

beareth a man childe, if it shall be bitter, thee beareth a woman-childe.

The age also of women availeth not a little. For women which are young, doe sooner conceive boyes, but such as are somewhat aged, doe sooner conceive girles, by reason of the defect of heat in the Matrix caused by old age.

Likewise maiden-children are ingendred by parents moist and cold by nature, of seed more moist, cold, and liquid than sufficeth.

And it may also be observed by certaine signes, whether the child be in good state in the wombe or no. If the Babe be well, the Paps, as *Hippocrates* testifieth, are hard. If it be not in health, watrish milke doth flow forth from the dugs voluntarily.

Againe, if their Termes doe issue forth often times which are conceived with child, as *Pliny* averreth, they signifie that the childe is not in health and lively, but weak and feeble.

Further, fat women commonly doe beare feeble children.

If the *Hydropsie* suddenly invade and take a woman with childe, and her nostrills, eares, and lips

lips begin to be red, they portend and shew that the fruit in the wombe is dead.

If a woman beare Twins, of which one is a man-child, the maiden-childe is in great danger, because they are nourished and prosper in the wombe with a diverse kind of nourishment, as *Aristotle* witnesseth. There is lesse danger if they be maiden-children: For under *Maximilian* the Emperour, a certaine woman brought forth three maiden-children at one birth, all which came unto a perfect age.

If a woman conceive before, or about the purging of her Flowers, infected and venomous humours will be mixed to the seed, of which, it is found most commonly, that Lepers are ingendred (otherwise the learned doe declare, that conception is not caused, but the Termes beginning or ceasing to flow.)

If a woman conceive once, and a little time after conceive againe, the last seede will hardly live in the wombe. For *Aristotle* declareth, that a woman brought forth two men-children at one birth alive, and that the fifth moneth after she brought forth another, but dead before in the wombe.

A superfetation, or after-conception.

If

If the Infant doe proceed out of the wombe after the ninth moneth, for the 'most part hee is weake and feeble.

If a young maiden conceive before her first Flowers, she ingendreth an excellent and perfect Creature.

All these things being declared, this also is to be understood, which Midwives are wont to observe concerning the issue to come, I mean, whether the woman shall bring forth more children: For how many knots they shall perceive to be in the Navell of the childe newly borne, so many men-children shall afterward be ingendred, as they say. But let it suffice to have spoken these things, concerning the signes of conception, many other things being omitted, which are reported and delivered.

C H A P.

CHAP. VI.

Whether men and women may ingender or conceive children of Divells, or Spirits; and againe, whether Divells may have children by men and women.

NO man doubteth, but that the deceits and sleights of the Divell are infinit: amongst which hee hath that, whereby (as the sacred Scripture testifieth) he is able to transforme himselfe into an Angell of Light, and to take unto himselfe the shapes of men or women, and to resemble them, the Righteous God permitting and suffering him, the which thing to be so, variable experience of things doth testify. Wherefore it shall not be needfull to call that into question.

But whether he may have carnall company with men and women, but especially, whether hee can cause women to be conceived with childe, needeth no question. No man doth deny, but that he may have carnall copulation with them, having taken the shape of man or woman: For, *S. Augustine* testifieth the same thing, saying, There is a constant report, taken

A a

from

from the testimony of them, to whom these things hapened, that there be certaine Spirits, Divells and savage people, which sometimes have allured women, and have had their pleasure of them; but the same thing is not only approved of the ancient, but among us also is found to be so by many examples.

In a few yeeres past, a certaine Harlot, having her body lasciviously abused of the Divell, in the night, comming in the shape of a man, did streight way fall into a most great sicknesse, so that her wombe and privity were quickly consumed with a consumption or rotting *Gangrana*, so that when no medicine could re- presse the hellish fury of the disease, her intralls also and parts about her secret members did fall out of her body. There was also a certaine Butchers servant, which making a journey, and thinking of Lechery, had a Divell to meete him in the beautifull shape of a woman, with whom hee lay, not knowing hee had any company with a Divell; but by and by, his privie members being inflam'd with a fiery heat, were exulcerated with a speedy putrefaction and rotting. And indeed, God, who is alwaies just and righteous,

righteous, is wont to permit these things by his just Iudgement, for the punishment of wickednesses, and admonition of men.

Cassianus doth deny this act, saying, that it is an impossible thing, that a Spirituall creature should have carnall copulation with men and women, neither that this thing ought to be believed: because, if the act goe before, it is necessary likewise that sometime also the effect should follow, that is, that something should be ingendred, which thing as yet may not be evident by any experience. Againe, if this act were possible to divells and spirits, he saith, they would rather be mutually turned toward themselves, than to be commixed with men or women. Therefore concerning the truth of the matter, these things are to be accounted for the exceeding subtilty and deceit of the Divell, and wicked perswasion of men, so farre forth that we doe not beleeve, that either the divells can cause women to be with childe, nor on the other side, that divells assuming and taking unto them the forme and shape of women may be conceived with childe by men. For that never any man was borne without

humane seede (Iesus Christ our onely Lord and Saviour, the onely eternall Sonne of the onely God excepted, conceived by the holy Ghost, and borne of the Virgin Mary) wee affirme as a most true thing. Wherefore concerning that which is rehearsed of one *Merlin*, we entertaine no otherwise than a Fable and a Tale agreeing with his name in the Germane tongue. Hee, which shall desire to know the History of him, shall finde it at large in the one and twentieth Booke of *Vincentius*, named *Historiale Speculum*, the thirtieth Chapter. Truly by the law of Nature, it is certaine, that like things are ingendered of their like, therefore a man could not be borne of the Divell, neither have wee knowne at any time, that the most righteous and omnipotent God hath permitted so much unto spirits and divels, or granted them so large a licence, as that they should be able to ingender and procreate children by men and Women, and as it were, to ordaine and constitute their divellish issue & damnable brood in man created after the similitude of God. But if a Sorceresse and Witch was his mother, shee was not ashamed to gratifie the Divell, to blab abroad

abroad so great and monstrous a lie to pervert
the mindes of many with this false opinion.
She might have her body abused by the Diuel,
but shee could not conceive a man by him. If
hee had not abused her body lasciviously, nor-
withstanding, he was able to cause her wombe
to swell by his diuellish and despightfull pra-
ctices, that she might thinke her selfe to be con-
ceived with childe by him. Also so long time
being ended, as women are wont to beare a
child in the wombe, he is able to stirre up grie-
vous paines and pangs in the wombe, and also
craftily to put a child underneath her, brought
from another place: also, streightway to dis-
solve and repress those tumours and swellings
stirred and raised up by some Windy vapours.
For such a like thing is manifest in the experi-
ence of our times: For at *Constantia* (a City in
Germany) a certaine beautifull maid-servant of
a certaine Citizens, named *Magdalen*, being de-
flowred of the Diuell, after she being cast into
prison, had utterly renounced him by repen-
tance (moved by the counsell of devout Mini-
sters of the Word of God, by Divines reasons)
from that time she felt so great torments in her

wombe, that she did thinke almost that every
houre she should be delivered of a childe. But
the helpe of Midwives being often imployed,
she voided iron nailles, pieces of wood, broken
glasses, haire, tow, stones, bones, iron, and
innumerable such like things through the Ma-
trix, all which things verily the wicked Spirit
had subtilly and maliciously conveyed under-
neath, and brought in. The same *Vincentius*
citeth some other Histories serving to this mat-
ter and question, in the twenty sixt and twenty
seventh Chapter of his Booke, named *Naturale*
Speculum. Namely, that a certaine young-man
caught a woman by the haire of the head ba-
thing her selfe in the Sea, about the evening,
whom he tooke to wife, after he had brought
her home to his house, and begot a sonne by
her. But she not speaking a word at all hither-
to, that her husband compelled her to speake,
moved by instigation of others, which said she
was a spirit, making a shew as if hee would
murder the child begotten of her, unlesse shee
would declare her of-spring. But shee having
uttered forth sorrowfull things, to have vani-
shed away, and also to have drowned this
childe,

childe, washing himselfe in the Sea, being growne to ripenesse of age, and that hee was afterward found in no place cast out to the shore side. Therefore that hee was not a true man, although he was borne and brought up in shape of a true man. Moreover, that many did believe, that this spirit, which, by a false apparition did seeme to be a woman, to be a divell, which is named *Succubus*.

The Divell
named *Succu-
bus*.

It is not unlike to this, which hee bringeth forth in the aforesaid place, Namely, that at *Colonia Agrippina*, many Noble men sate in Councell in a certaine Palace, sometime neere the shore of the river *Rhenus*, which while by chance they did looke downe into the water, did see a certaine souldier carried in a little boat, a Swanne swimming before, drawing the little boat with a silver chaine put upon his neck, suddenly to leap upon the shore, the Swan being sent away with the little boat, there to have married a wife, and to have begotten many children of her. And some yeeres being ended, the empty boat swimming backe againe, and the Swanne swimming before it, as hee did before time, that the same souldier did
returne

Whether the
Divell may
conceive seed
of men, and
by the same
seed cast forth
into women,
ingender, or
not.

returne againe into the same boat, and to have appeared to no man againe, and that his children lived there a long time. But many have believed that he was a Divel, whom they named *Incubus*, who dwelling so long with the woman, and so many yeeres in the shape of a man, having used such great couzenages and deceits, did shew forth counterfeited tumours of her wombe, and counterfeited births, children conveyed underneath, taken by stealth from some other place. But whereas many doe labour by this perswasion, and contend, that the Divell, named *Succubus*, may be able to conceive seede from man, and by and by being changed into a Divell, named *Incubus*, to cast forth the same seede into the wombe of a woman, and of her to ingender a man; as it is most false, so it ought to deserve no credit at all. For it is most contrary and repugnant both to Religion, and also to Nature: For if this were possible, with how many monsters of wilde beasts had wee seene mankind, so long space of time to have beene tormented and vexed of such a great enemy of mankind, by the change and alteration of seeds made in brute beasts, men and women.

VVherefore

Wherefore *Conciliator* in his Booke de *Medicina*, the twenty and fifth Difference, determineth well of these things, saying, Wee must know, that the testicles or stones of man, are the principall parts of the generative or begetting vertues, but not the sole or onely parts, because the beginning of Generation is not caused by them alone, neither are they alone able to perfect Generation: For the first beginning is from the heart, by reason of vitall and lively faculty and vertue reposed and laid up in the same, so that no living thing can be ingendered without the helpe and aid of the power and vertue of it: For at last the vertue and faculty of the testicles, doe consist by vitall vertue, and naturall heat. Wherefore, that the Divell, named in Latine, *Succubus*, may be able to conceive with men, and being changed into the Divell, termed *Incubus*, may cast forth the same seede conceived into women, and beget a man, is not only a fabulous thing to be spoken, but also impious, wicked, and odious to be believed.

But whether the Divell hath power to steale, to carry, from one place to another, to convey

and change children one for another, is a matter that needeth no great enquiry. For that some such like thing may be brought to passe some time, wee must understand; but that it is not done by his owne power, but by the permission of the most just and omnipotent God for the sinnes of men, especially when wicked Parents, having no religious care of their children, do not strengthen and fortifie them with the blessing of God; and overwhelme them with the curse of the Divell. Therefore let all, because they are the children of God, learne to bring them up religiously, and to consecrate them to God, and not to object them to the limiteditions of the Divell.

The



The sixth Booke.

Of the divers causes of Sterility
and barrennesse, and of the spe-
ciall maladies of the Matrix,
and also of the divers remedies
of all of them.

CHAP. I.

*Of the Sterilitie of men and women, also of the
cause and signes of the same.*



We say, that sterility or bar-
rennesse, of which wee have
purposed to speak at this pre-
sent, is not onely a dilability
and unaptnesse of bringing
forth children in women,
contracted and caused by some cause that may
be corrected and remedied: but in men also of

ingendering and sending forth fruitfull seede. *Aristotle* attributeth this disability and impotency principally to fat men and women, because of the evill proportion, and ill disposition of the generative members, that is to say, in whom the seed is procured and derived from a more remote place, and so vitall spirit inclosed in it doth vanish away sooner by that delay. But not onely that habite and disposition of the body is a cause, but there are many other causes also besides of this difficulty and infirmitie: For when we see oftentimes man and wife joyned together, not to ingender and beget children: but being separated both of them to procreate children: and on the contrary part, that those, which being coupled together, doe beget children, are not fruitfull when they are separated, it must needs be that without doubt there is some hidden cause. Where wee thinke it will not be an unprofitable thing to declare and bring forth those things which are best knowne: For there are many outward and inward causes, which doe concur together in this case.

But as fertility and fruitfulness hath his helps

helpes and furtherances by many outward things, as in a convenient diet, in an accustomed temperature of the aire, by bathes warme by nature, such as are the Helvetian and Vallesian bathes, with the waters of *Embs*: so also sterility and difficulty of ingendring have very great help and succour by them, whereby they are caused and increased, as by an inconvenient diet, by the permutation and change of accustomed aire, by drinking of the water of Ice, and by bathes. Further, barrennesse may be judged to proceede from the disposition and quality of the generative members: For it commeth to passe, that not a few infirmities and grievances doe happen to them, by reason of which man and wife are not onely made impotent and barren, but are unfit to dwell together; husbands with their wives, and wives with their husbands. In which place the strictnesse and narrownesse of the mouth of the Matrix doth very much disprofit and annoy, by which it falleth out, that not only the Termes, being stopped, doe let and hinder generation, but moreover, also doe breed and bring forth very many other evils. Againe,

when the secrets themselves are too wide or too strait, and therefore are not convenient, neither for conception nor generation. Retention and staying of the *Termes* causeth the same thing, which doth much distemper and molest the *Matrix*, and suffocatch and choketh the seede cast forth into the wombe through abundance of evill humours. Among women also, they which are over man-like, are not so apt for generation : and among men, those which are more effeminate and woman-like than is requisite ; For these women almost universally, doe want the issuing forth of the *Termes* at their due seasons, and also the nourishing humours : And such men being intemperately cold and moist, cannot send forth seed possessed with a generative vertue. Hitherto pertaineth both the weake and feeble attractive power of the *Matrix*, and also the sudden alteration of the same. For the attractive and expulsive vertue of the *Matrix*, either too strong or weake, doe equally cause the difficulty of ingendering. Likewise the maladies of the *Matrix*; tumours, inflammations, ulcers, *Apostemes*, the mouths of the veines, named,

Acetabula,

Acetabula, being broken, the *Termes* issuing forth immoderately, or stopped, and such like things doe afford and minister great occasion to the same difficulty. Many also say, the veines placed behinde the eares (to wit, which give way to the spirits, which the braine communiceth and imparteth to the seed) being cut asunder, to be a cause to the same difficulty and debility of ingendering, as *Hippocrates* admonisheth. They affirme, that the incision of the bladder doth bring the same, which of it selfe it is deadly: There are also many things, which being taken, doe properly procure sterility and barrennesse, as *Camphire*, *Hemlocke*, and other herbes and roots like unto these, and all things which offend and hurt the braine, kidnies, and testicles, being the principall members of generations.

Hitherto also belongeth many other things, as over much repletion, emptinesse, immoderate exercises, intemperate heat, deadly cold; Likewise *Theophrastus* doth attribute a certaine peculiar force to some waters, to cause sterility. For the most part, diversity of complexions hath the superiority among the causes, when

Externall
causes.

man and wife doe want the due temperature of the qualities. But where they shall be mixed, yea, but little, they shall be able to ingender more easily : Old age also of it selfe in men and women, doth hinder generation through the defect of humours, although it be found by experience, as yet, that many men being three-score and ten, or foure-score yeeres of age, have begotten children. Lastly, there is also a great cause of sterility, which happeneth by the witchcraft of Witches. Let it suffice to have spoken these things concerning the evident and knowne causes of barrennesse.

Signes of barrennesse.

Moreover, there are many signes whereby the difficulty of conceiving or begetting children may be noted and observed. The first are to be taken from the constitution and habit of the privie members, as if they be diseased with any corruption or defect, or be too large, or too strait and narrow, they are knowne not to be apt and fit for generation. The seed also is unfit, if it be too hot, or too cold, which thing they say may not onely be observed by the colour of the urine, but also of the substance of the same. Also many judge of sterility and fruit-

fruitfulnesse by the habite and colour of the body, that the women which are of a pale colour are supposed to be also more moist than others. If they be more moist, they are not so apt to retaine and cheerish the seed. This experiment following is put in practice of some: When they goe about to make a triall concerning the unfruitfulnesse or fertility of any one, they poure the urine of the party on Barley. If this sprout out within tenne daies, they acknowledge it for a signe of fruitfulnesse: if it doe not, they acknowledge it for a certaine argument of sterility and barrennesse: But others pouring the urine upon Huskes, or Bran, if they see wormes to be bred and ingendered in it, doe observe a signe of barrennesse from that. *Hippocrates* doth counsell us to search out this thing by fumes made underneath, so that if a fume being used underneath, be perceived above by smelling, the woman being close covered about the lower parts, then, hee saith, it may be thought to be a signe of fruitfulnesse, because the secret members are not strict and narrow: If it be not perceived by smelling at the nostrills, he saith, it is a very certaine:

certaine note and signe of the strictnesse and narrownesse of the Matrix, and so consequently of barrennesse. Some would have the same thing to be found out by annoynting the corners of the eyes with liquid oyntments, so that if the oyntments of some kindes of colours being laid upon the corners of the eyes doe not change the colour of the spittle, then it should be a signe of constipation and stopping, and therefore of barrennesse also, because the eyes are members communicating with the seede, because they quickly sinke downe and waxe hollow when it is immoderately sent forth and dispersed. Some old women likewise have their signes by which they observe whether the greater sterility or unfruitfulnesse be in the husband, or in his wife; for they sprinkle two hand fulls of Sage, laid severally by themselves, with urinae, one of them with the urine of the man, and the other with the urine of the woman, and they say, that the handfull which shall wither first, is a testimony of barrennesse of the party, with whose urine it was sprinkled and watered. They receive the same experiments also by Beanes and Barley, that whole
part

part doth sprout first, in him or her, they thinke there is most fertility and fruitfulness.

Further, wee must consider here also, that fruitfull women, and such as are apt to ingender children, doe sooner seeme to be old in the outward habite of body, than those which are barren and fruitlesse, also they waxe leane sooner, and become weake, notwithstanding they live more healthfull in their old age, than they which never ingendered any children, because in these the abundance of divers humours retained and stopped, hath bred some worse thing, and hath given greater occasion of disturbing the temperate health of the body.

CHAP. II.

Of the cure and remedy of sterilitie, and barrenness, proceeding from Phlegme.

THe causes and signes of the difficulty and hardnesse of conceiving in women, in men of causing women to be conceived, and in them both of begetting being already knowne; it followeth now to speake of the cure of them. And first of all truly,
if

if that difficulty shall be bred and caused of moist and cold Phlegme, before all things be used, that superfluous matter shall be prepared and digested with this Syrup following: Take of the roots of Madder the greater, two ounces, of Ruscus, or Butchers-broome, Sperage, Galangale, of each one dram. Mugwoort, Savine, wild Penniroyall, Balm, Balsamint or Costmary, Mints, Harts-tong, Venus-haire, Gallitricum, or Clary, Sambucus, or common Elder, Origanum, Calamentum montanum, Penniroyall, of the roots of Valerian, of each halfe a handfull, of the seed of Sefelie drams six, Anise, Carui, or Caruway-seeds, of the seed of Fennell, Amcos, Spikenard, of each two drams, Xylobalsamum, Carpobalsamum of each one dram, Liquorice, Raisins, of each one ounce, Rosemary-flowers, Stachados Arabica, of each halfe an ounce, scrapings of Ivory, Calamus aromaticus, Redlanders, of each halfe a dram. Let all these things be beaten together, and make a decoction of them with running water, as much as sufficeth, and with three drammes of Vinegar, and three pound of Sugar, let them be strained to one halfe of it, and adde to the straining Cinamome
one

one dram, Muske foure graines. The party must drinke foure ounces every day in the morning of this Aromaticall syrup very warme. Or you may make this syrup more thin, with water of Elder, Pimpinell, and Mugwoort, taking one ounce of each of them, and so to drinke three ounces in the morning very warme. Or you may prepare another syrup in this manner: take Mugwoort, Savine, Mints, Origanum, Calamint, Hyssop, Pimpinell, Germander, Maiden-haire, flowers of the common Elder, Stachados, of each one handfull, Anise, Fenel, Ameos, Carui, the seeds of Dill, Scfely, of each halfe an ounce, of the roote of Sperage, Butchers-broome, the greater Madder, of each halfe a pound, of red-Cicera a little quantity (termed of the Physicians a Pugill) Spica celtica, Spica nardi, Galangall, Squinantum, Calamus aromaticus, of each two drammes; mixe them and make a decoction of them with running-water, with Hony and Sugar, of each one pound and a halfe, and let it be made aromaticall and sweete, to the sense of smelling, with Cinamome and Muske, as is declared before. Three draughts of this syrup, to be taken every
day.

day in the morning very warme may be prepared in this manner: Take Oxy mel squilliticum, syrup *de radicibus acetosi*, syrup of Mugwoort, of each one ounce and a halfe, of the waters of Pimpinell, Fenel, Mugwoort, of each three ounces. Let three draughts be made of this mixture.

Afterward the matter being sufficiently prepared, and digested by these syrups to be purged out of the body, If the woman shall be of a strong Nature or Complexion, which is affected with this difficulty of conceiving, she may also take these pills: Take *Pilulae fetidae* two scruples, *Species Diacastoreum* one scruple, *Diagridium* sixe graines; make of them eleven Pills with syrup of Mugwoort or Hony.

But if shee cannot brooke the use of Pills, let her use this potion in steed of the Pills Take *Diacassia* halfe an ounce, *Electuarie* of *Diaphanicon*, *Electuarium Indum*, of each two drams, syrup *de radicibus*, made without Vinegar, temper them with two ounces of Mugwoort, or Bawme water, and make a draught of them; or else take of the *Electuary Diaphanicon*, *Electuarium Indum*, *Diacassia*, of each
one

one dram, of the best Agarick two drams, Ginger one scruple, Sal gemma fixe graines: Let all things be infused in the whey of Goats milk, and hony of Roses one ounce, and when they have been infused twelve houres, let them be strained and make a drinke of them, being mixed with the aforesaid Electuaries. But if a dry Electuary shall better please the party, let three dry morfells be made up in this manner. Take Electuaries Dispharicon, Electu. Indum, Diacassia, of each two drams, white Sugar, so much as sufficeth, and make three morfells gilded. If this shall not be so well liked, you may make this Confection in little roundells or Trocoisks: take red Roses, Cinamome, Ginger, of each one dram, Sanders, white and red, of each halfe a dram, Hermodactyli, Esula, of each one dram and a halfe, Diagridium, Turbit, of each two drams, Mastick one scruple, white Sugar halfe a pound. Dissolve all these things with the juyce or water of Mugwoort, and after they have beene infused in it some houres, let them be strained, and let a confection be made in little rundells, or Trochiskes. Let the Dosis or quantity to be taken, bee halfe.

halfe an ounce, or five drams : Or if you please you shall take of the powders, and shall mingle them with white Sugar in equall weight, and shall make a mixture of them (properly named *Tragæa*) of which you shall give one dram and a halfe in broth of Cicers very warme. Some doe give the leaves of Sena beaten to powder two drams and a halfe after this manner. But these purging medicines are to be tempered by the counsell of skilfull Physitians, according to the qualities of those things, for which they are given.

Now such kind of matter being sufficiently purged, the next thing shall be, that the use of bathes doe follow, and so often as the woman shall come out of them, let her take one dram of common Triackle or Mithridate, in water of Mugwoort; Or if it like you better, let her take a little of this confection following: Take of the Species or kindes of *Triphera magna* without Opium, *Diaplis*, *Diambra*, *Diamulcus*, *Diasatyron*, of each halfe a dram; scraping of Ivory, seed of the herbe of Mercury, of each two scruples; the Runner of a Hare and Matrix of it, of each halfe a dram, Sifely halfe a scruple, white

white Sugar halfe a pound. Let them be dissolved with Bawme-water, and let there be added to them being orderly boiled; Conserve of the rinds of the Citron one ounce, and conserve of Rosemary-flowers halfe an ounce; Let there be a confection made somewhat thicke.

But let her chieft care be while shee doth use bathes, that she use a certaine & convenient diet, and moderate feeding, which alwaies must be prescribed and appointed of a skilfull Physician.

But if the woman cannot have such naturall bathes, a bathe may be prepared for her of these herbes following sodden in water.

Take Mugwoort, Betony, Chamapitis, Germanander, Celandine, Clary, Bay-leaves, Malloves, Feverfew, Bawme, wilde Penniroyall, Origanum, Ozimus, Penniroyall, Rose-mary, Savine, Melilote, St. Iohns-worth, Hissop, Cammomel, of each one handfull; Garui, Cummin, Siler montanum, Anise, Dill, of each three ounces, Linseed Fenugrec, of each three ounces, roots of Cumfrey, Valerian, Stone-parsley, of each one pound, Brimstone one ounce and a halfe, Salt two ounces, Allome one ounce; Let

all of them being mingled together, be put in a bag, and let them boile in water. And alwaies every fourth day this bathe must be renewed againe. As often as shee shall leave bathing, let her take of comon Triacle, or Mithridate, as is spoken before; let her lie downe in her bed, and let her provoke sweating, if she can by any meanes: Or let her use the confection before described, morning and evening in the same manner. But when it shall not seeme commodious to use this bathe, some of the aforesaid herbes may be gathered, and fomentations may be made of them.

But when all these things shall not sufficiently purge the Phlegmaricke humour, it shall be profitable to minister a pessarie to her every night prepared in this manner: and let her use it untill she shall feelee her selfe freed from those superfluous Phlegmatick humours.

Take Mugwoort, Savine, Marjoram, Dittany, Wormewood, of each halfe a dram; Anise, Rue, the rind or outside of Frankincense, of each one scruple, the pulpe of Colocynthis two scruples. Make a powder of them, and let it be tempered and incorporated with the juyce of
of

of the herbe Mercurie or Germaner, and make a Pessarie.

Further, among all the medicines which bind the Matrix, we thinke that nothing can be better approved than this following. Take Acacia, Balauſtium, or the flowers of Pomgrates, Akorne cups, the drosse or scales of Iron, Mints, Lillies, barke of the Mastick-tree or Lentiscus, the outside of Olibanum, Anthera, Sumach, Tartar, Spike, of each halfe a dram; mingle them, and make a powder of them, of which, with the juyce of Sorrell, or Fullers reasell, named in latine *Virga Pastoris*, or with the juyce of Milfoile or Yarrow, let Pessaries be made.

But because somerimes it commeth to passe, that by reason of cold and moist Phlegme, the Matrix cannot onely retaine and hold the seed, but also doth offend with a noisome stinck and savour, therefore when this chanceth, we must use this medicine following. Take Galls, Nutmegs, of each three drams, Cloves one dram, Muske halfe a scruple, let them be beaten to powder, and dissolved with one pound of red Wine. When the woman will use these things,

How the ill-
favour of the
Matrix is to
be cured.

let her wash her secreters well with them, and lay clothes being dipped therein upon them, but let her doe it especially when she goeth to bed.

But if it pleaseth to use a more forcible medicine to restraine and binde the Matrix, you may then use this following. Take the root of Comfrey, Allome, Balauſtium, Myrrhe, Olibanum, Maſtick, Colophony, Bole-Armeny, Cypresse-nuts, Harts-horne burnt, of each one dram and a halfe.

Let all things be pounded and reduced into a powder, and let the halfe part of it, or all boile in ſower red Wine, a little Vinegar being mixed with it. Let the woman wash and bathe her secreters, with that decoction being very warme. Likewise ſhee may ſprinckle the dry powder upon them, and alſo lay a cloth doubled once or twice upon, being dipped and moiſtned before in that decoction. But if this ſhall profit nothing, or little, you muſt use alſo this Peſſarie beſides prepared after this manner.

Take Allom, named in Latin *Allumen Sciſſile*, Myrrh, Lignum Aloes, the haire of a Hare cut into ſmall pieces, Rue or Herb-grace, Bay berries, Doronicum, Cypresse-nuts, of each halfe

a dram, Storax Calamita two drams, Amber, one scruple and a halfe, Muske, Allome, called *Allumen Saccharinum*, of each two drams. Let them be mingled together and brought to a powder, and make a Pessery of it with Oyle of Myrtles.

C H A P. I I I.

Of the Cure of sterility arising from cholericke humidities and moistures of the Matrix.

WHen choler shall be an impediment to conception, before all things a good diet must be appointed, and a moderate use of all those things which doe necessarily belong to the life of man and woman, to wit, sleepe, watching, moving, resting, meate, drinke, and the like things, and that all decline from that humour, to that which is cold and moist. Next after the convenient use of these things proved a little time, the ankle-veines of both the feete shall be opened, but specially when the woman shall abound with blood. But let her not have overmuch blood taken from her, because blood, as they say, is the bridle

of choler. After the opening of a veine, the cholericke humours shall be prepared with this syrup following : Take of the syrups of Accosæ simplicis, Oxysaccharum simplex, syrup of Endive, of each one ounce ; waters of Succory, Hops, Buglosse, of each two ounces. Temper them with yellow Sanders, Cinamome, and Mace, so much as sufficeth that the drinke may be odoriferous. You shall give a certaine quantity of this drinke to her in the morning every day when her stomacke is empty, and three houres before supper ; or so often as it shall seeme necessary : Or if it please you, for this drinke you may give her this decoction reasonable warme. Take the flowers of Buglosse, Borrage, red Roses, of each halfe a handfull ; Violets, Lettuce, the flowers of white Poppy, Endive, broad-leaved or garden Endive, of each one handfull, Endive and Lettuce-seed, of each halfe an ounce, the Foure Cold-seeds six drams. Mingle them together, and let a decoction be made of them in Fountaine-water, so much as may suffice, or with an ounce and a halfe of the wine of Pomgranates and foure ounces of Vinegar ; and let two pound
of

of Sugar be added to them, and let it be made aromaticall with yellow Sanders, Cinamome, and Amber, of each one scruple. Let her use this syrup morning and evening the quantity of three ounces.

Now the superfluous matter of cholericke humours being prepared for purgation, it shall be purged with the draught following. Take of Cassia newly extracted, or the best Manna one ounce. Let it be tempered with this decoction following: Take Venus-haire, flowers of Buglosse, Violets, Prunes, Tamarindæ, *Electuary de succo Rosarum*, of each two drams: make a decoction, and mingle the Cassia or Manna with three ounces of this aforesaid decoction, and let one draught be made of it: Or take of choicc Rheubarb, two drammes, Spick-Nard six graines; let them be infused in Goats milke with a little white Wine, and the infusion being made ten houres, let them be strained; and take three ounces of that which is strained, and one ounce and a halfe of the syrup of Peach-flowers, and of them mixed together, let one draught be made. If this potion doe not like her, you shall give her this

morsell following, confectioned in this manner.

Take of the Electuary *de Succo Rosarum*, Diamanna, of each three drams, white Sugar, so much as sufficeth ; let the Bolus or Morsell being gilded, be divided into three parts.

How Citrine,
or yellow cho-
ler is to be
purged.

But if Citrine or yellow Choler shall breed this difficulty of conceiving to the Matrix, wee must use these solutive medicines mixed together, a certaine waight taken of them, as the counsell of a skilful Physician shall direct you. Namely, the Electuary *Diaphænicon*, Electu-
arium *Indum*, *Pillulæ de Rhahabarbaro*, and *Pillulæ Agregativæ*. Afterward superfluous humours being sufficiently purged, the nature and habite of the Matrix shall be strengthened with this medicine following : Take of the Species or Simples of the confection of *Diatrisandalon* two drams, the scrapings of Ivo-
rie, *Viscus Quercinus*, the powder of a Bulls Pissle, of the Matrix of a Hare, of each two drams, white Sugar halfe apound.

Let it be dissolved with Rose-water, and let the confection or receipt be made in morsells.

Or otherwise : Take conserve of Roses halfe an ounce, of Borrage, of the flowers of the
water

water-Lilly, of Buglosse, of each three drams; the Species of Diarrhodon Abbatis, Diatriasandalon, Aromaticum Rolatum, of each one scruple, Pearles, Powder of precious Stones, scrapings of Ivorie, Vilcus Quercinus, of each halfe a scruple. Let all these kindes be dissolved with a sufficient quantity of syrup of Roses, and make a mixture of them, and an Electuary gilded.

All these things orderly performed, let her wash in the bathe following, which may be prepared in this manner:

Take of the both kindes of Mallowes, Matter violarum, or Violet plants, red Roses, water-Lilly, Quince-leaves, of each one handfull, Fenegrek, common Salt, Roach-Allome, of each two drammes. Let all the herbes be shred in pieces very small, and being inclosed in a bag, let them boile in the water, in which the woman must sit. This bathe may be used every yeere, for there are foure weeks together. But so often as shee shall come forth out of the bath, shee must take the waight of a Filberd-nut of the cordiall Electuary before prescribed. Also let her make this Fume underneath

neath for her wombe after her bathe. Take of all the Sanders, of each one dram and a halfe. Styrax Calamita, two scruples, Amber fixe graines, red Roses, Water-lilly-flowers, Violets, of each one dram. Let them all be beaten together with Rose water, and let Trochiskes be made with them. Also it shall not be unprofitable to annoynt the loynes and Matrix sometime with the oyntment of Gallen, or with the oyntment named Vnguentum Sandalinum. Likewise shee may use Pessaries in the night, in this sort prepared. Take Marrow of the legge of a Calfe, Braine of a Hart, Butter made of Cowes milke, the Fat of a shee Goate, seede of the herbe Mercury, of each halfe an ounce. Acacia, Hypoquistidos, red Sanders, Styrax liquida, Horne of a Hart, burned, of each halfe a dram. Let them be incorporated with oyle of Roses, and cleane wooll, and let Pessaries be made with them.

CHAP. I V.

Of the cure of barrenesse, if it proceed from superfluous bloody humours of the Matrix.

BVt because sterility and barrenesse is not only ingendered of Phlegme and Choler abounding, but is also bred of overmuch blood, and sometimes also other superfluous or corrupt humours are mixed with the same; we must first see by the signes of Urine, which of those humours doe abound. If you shall finde that blood alone is abounding, then such a diet shall be appointed, which may diminish blood, and minister small nourishment unto to it. If you shall perceive cholericke humour to be in it, you shall order your diet to a cold temperature. If Phlegme shall abound in it, you shall direct the temperature of your diet to drinesse. For it shall come to passe, that that superfluitie, of what humour soever it shall be, may by little and little be prepared for a convenient purgation. But because the meanes is not commonly knowne to purge blood from those aforesaid humours, when it is mixed with them,

them, it is to be inquired for of skilfull Physicians: we will only prosecute that in this place, which pertaine thto the diminishing of the abundance and superfluity of bloody humours,

Therefore when it is knowne and evident that abundance of blood doth hinder conception in women, let first the veines of the Anckle be opened in both the feete, and let a just quantity of blood be taken away. Which done, a bathe shall be prepared of such herbs as doe incline to cooling and refrigeration. After the bath, the woman ought to use these Lozenges, or little Cakes. Take Cinamome, seede of Mercury, red Roses, Scrapings, Pearles prepared, of each one dram: red Corrall prepared, powder of precious Stones, of each two scruples, all the sorts of Sanders halfe a dram, Sugar halfe a pound.

Let the Sugar be dissolved in Rose-water, and let all things be decocted and boiled, untill the Rose-water be wasted away: which being done, let one ounce of conserve of Roses be added to it, and all things being mixed together, let gilded Lozenges or little Roundells be made in such sort as they ought to be.

Likewile

Likewise an Electuary very commodious profitable for this use, may be prepared in this manner, of which let her take the quantity of a Filberd-nut alwaies before meat. Take of conserve of Roses one ounce, of Buglosse, Borrage, of each two drams, of the species or simples of Diatriasandali, of Diarhodon Abbatis, of each three drams. Let these Ingredients be tempered together with syrup of Roses, and let them all be incorporated together, and let them be gilded with the leaves of Gold, so much as may suffice, and let an Electuarie be made of them. Also it shall be a profitable thing, that shee should be bathed with a decoction made with these Simples following, made in raine-water, or in water wherein Steele hath beene often quenched. Take red Roses, Galls, Sumach, the seed of the greater Plantane, with the leaves, Comfrey, of each halfe a handfull, Terra Sigillata, Bole Armeniacke, Roch- Allome, of each halfe an ounce.

Also a powder may be made of the Simples before prescribed, and may be boiled in the aforesaid water, in which a cloth sometimes doubled together being dipped and moistened
may

may be laid very warme upon the loynes and privie parts.

Also this Plaister following being warme in the same manner may likewise be laid upon them.

Take Muske fixe graines, Citrine, Sanders, red Roses, of each halfe a dram; oyle of Roses one ounce and a halfe. Mingle them and make a plaister of them.

CHAP. V.

Of the Cure of sterility proceeding from a melancholy humour.

IF a melancholike humour abounding shall be the cause of sterility and barrennesse. First of all, a diet must be appointed declining from the qualities of this humor, to that which is hot and dry. Care and sadnesse must be banished away, and mirth & joy must be procured as much as may be, but sorrowes and pensivenesse are to be omitted so much as is possible. Then the superfluous humor shall be prepared and mollified for purgation with this syrup following.

Take

Take syrup of *Acetola de radicibus*, two ounces, syrup of *Fumitory* one ounce, of the waters of *Harts-tongue* and *Mugwoort*, of each two ounces. Let these be mingled and made Aromaticall with *Cinamome*, and let there be made a cleare syrup of them: Or else, take of the Waters of *Buglosse*, *Pimpinell*, *Fumitory*, *Mugwoort*, *Harts-tong*, of each three ounces; *Vinegar* one ounce, white *Sugar* foure ounces. When these are made odoriterous with *Cinamome*, let them be made a *Iuleb*. Let the Dose or quantity at a time be foure ounces: Or otherwise, Take *Calaminth*, *Origanum*, *Stachados*, *Liver-woort*, *Borrage-flowers*, *Mugwoort*, *Buglosse*, *Germander*, of each halfe a handfull, *Harts-tong*, halfe a handfull, the barks of the *Broome*, and *Ash-tree*, of each halfe a handfull, *Raisins* one ounce; Mixe them, and let a decoction be made with one ounce of *Epithymie*, *Sugar* one pound, clarified *Hony* halfe a pound, *Vinegar* two ounces.

Let this decoction be spiced with *Cinamome*; let the quantity of an ounce and a halfe be taken with the aforelaid waters.

The matter being prepared and made solutive,

tive for purgation; it followeth that it be purged and expelled with medicine: Take Cassia newly extracted, Manna, of each halfe an ounce. Let them be dissolved in this decoction following: Take Venus-haire, flowers of Buglosse, Borrage, Violets, Germander, Harts-tong, of each halfe a handfull, Raisins halfe an ounce. Mixe them, and make a decoction in water, to which adde Cinamome a dram, Cassia extracted, Manna, confection of Hamech, of each two drams, syrup of Violets one ounce. Let all things be tempered together, and let a purging medicine be made of them; let the quantity of an ounce and a halfe be taken at a time: Or else, take of the confection of Hamech three drams and a halfe, Sugar a sufficient quantity, and let a gilded morcell be made, devided into three parts. Also the pills named *Pilulæ Lazuli*, may be used, a dram taken at a time.

The superfluous matter expelled and voyded, the next thing to be performed, is to use convenient and fit bathes for this purpose, which shall be prepared in this manner: Take Camomel, Melilot, Germander, Chamapithys, Hyssop, Bay-leaves, Lavander, of each

two handfulls, Mugwoort foure handfulls, Marish-Mallowes with the rootes, five handfulls, Line-seed, Fenegrec, of each one pound, roots of Valerian, halfe a pound. Let them all be cut in pieces, and being inclosed in a bagge, let them boile, in bathe let the woman sit afterward.

But after the Bathe, let her eate every day, morning and evening a certaine little portion of this confection following. Take of the Species of precious Stones two drams, seed of Mercury, scrapings of Ivorie, of each two drams, the Pistle of a Bull, the Runnet of a Hare with the Matrix, of each two scruples, white Sugar halfe a pound. Dissolve them with water of Bug'osse, and put to it conserves of Buglosse halfe an ounce, of Borrage three drams, Cinamome one dram. Let those things be powdred which are to be powdred, and let the confection be made in Morfills.

But if the use of the bathe prescribed shall not be convenient, yet Fomentations may be made of the aforesaid recited Simples, this Electuary going before being alwaies used.

Further after the bathe, or fomentations, it

D d

shall

shall not be unprofitable to use these Pessaries also in the night, and at any other convenient time.

Take Costus powdered, and with oile of Roses and Silke make a Pessary: Or with Fenegrec, and the Grease of a Ducke, or with Sperage-seedes and fat of a Goose: Or with oile of Violets, Muske, and the aforesaid seeds.

CHAP. VI.

Of the Cure and Remedy of sterility proceeding of over-much heate, drinesse, moisture and coldnesse.

AMong other impediments and hindrances of conceiving and ingendring, immoderate siccity and drinesse of the Matrix, is not the least cause. And that cause being found out, the use of all things is to be directed to a moist temperature; yet so as the body be not weakened by these things, but strengthened. Therefore it shall be very profitable to use these little Cakes often. Take white Sugar, one pound and a halfe, Amylum
three

three ounces. Let the Sugar be dissolved with Rose-water, and the Amylum mingled with it, let a decoction be made with three ounces of sweet Almonds, and a little oile of sweete Almonds, and little Morfells.

It is also exceeding profitable to drinke Goats-milke newly milked with Hony or Sugar mixed with it. Likewise this bathe is wonderfull convenient. Take Heads of Weathers, and let them be sodden in a Kettle full of water, so long till the flesh be loosed and part quite from the bones, which being done, Take moreover the leaves of Vine, named, Vitis Muscatella, of the Willow tree, Violet-leaves, Camomel, Melilot, of each two handfuls Marish Mallowes with the roots, six handfuls, Fenegrec, Line-seed, of each two pound, roots of Valerian one pound and a halfe: let all things be mingled together, and let a bathe be made of them being sufficiently boiled. And it may be prepared so, that either the woman may sit in it, or make Fomentations of it. But after the bathe or Fomentations, she may take a little morsell of this confection the next houres after meate. Take of the Species

of Diarhodon Abbatis, two drams, leese of Mercury, scrapings of Ivorie, of each two scruples, the Matrix of a Hare two drams, Cotton-seed, Tragacantha, Gumme Arabicke, of each halfe a dram, white Sugar halfe a pound dissolved in water of Buglosse, conserve of Buglosse, Borrage, of each one ounce; mixe them, and let a gilded confection be made.

But especially it shall be needfull to moisten the Matrix, which shall partly be done by Formentations used underneath in a chaire inclosed and covered round about, and partly by Pessaries being thus prepared. Take Marrow of the leg of a Cow, Grease of a Henne, of each halfe an ounce, Styrax liquida two drams. Allo foure ounces of oile of sweete Almonds may be added to them, and let Pessaries be made with cleane wooll.

But if conception be hindered through intemperate heat, that either the body is Of an over-hot complexion, or the secret parts are molested with intemperate heat : First of all, this heat shall be diminished by a convenient launcing and opening of the veines, the Ankle-veines in the left foot, and the Liver-veines in
the

the right foot. Afterward purgations must be used, so much as reason shall require; but before them this Potion shall be taken for a preparative of the hot humours: Take herbes of Plantane the greater, Endive, Venus-haire, Polipodie, Fumitory, of each halfe a handfull; red Roses, Violet-flowers, Buglosse, Water-Lillies, Borrage, of each a little quantity, named a Pugal, Raisins halfe an ounce.

Let all of them mixed together be boiled in running-water, let one halfe be consumed and wasted, let them be strained, and to the straining, let there be added a sufficient quantity of white Sugar, and let it be made aromatically with Cinamome, serapings of Ivory, red Corall prepared, red Sanders, of each halfe a dram: Take three ounces of the aforesaid decoction, and let them be tempered with two scruples of Choyse Rhubarb powdred, with syrup of Epithymie halfe an ounce, Cassia newly drawne one dram and a halfe, or Manna one dram: Or otherwise, Take of the Electuary *de Succo Rosarum*, three drams, Cassia newly extracted, Diasena, of each two drams; Temper them with an ounce and a halfe of the aforesaid

said decoction, or of findive-water; let a Potion be made of it: Or else, Take syrup of Peach-Roses one ounce, syrup of Peach-flowers halfe an ounce; Trochiskes of Agaricke one dram, Cassia newly extracted, two drams, waters of Buglosse and Burrage, of each one ounce; mixe them, and make one draught. Pessaries also may be prepared, and be applied underneath, compounded with the juyce of Mandrake, Mastick, Myrrh, Camphire, and Gum Arabick. But if the heat do not exceed, but shall be more temperate, then that which aboundeth, shall be diminished with Plaisters laid upon the Navell and secret members, as with Vnguentum Santalinum, decocted in a liquid and thick forme. In few words, wee may proceed in the same order as wee have prescribed concerning choler and blood.

But if coldnesse and moistnesse shall molest and vex the secret parts over-much: First the superfluity of them shall be mollified and prepared for purgation, by remedies declining from them to heat and drinesse according to the prescript of the syrup following: Take of the herbes of Mugwoort, Betony, Bawme, Penny-

Penay-royall, Marjoram, of each one handfull, roots of Enula Campana, Galangal, Saytrion, Parsley, Fennel, Asarum, of each two drams, Anil-seed, Amomum, Liquorice, Madder that Diers doe use, wilde Carrot, Siler montanum, Cummine, of each one dramme, Raisins one ounce, Fountaine-water so much as sufficeth, of Sugar, or clarified Hony a sufficient quantity. Let them all be commixed, and after the straining made, let them be made odoriferous with Cinamome, and let Oxymel squilliticum be added to it. Take three ounces at a time: Or else, take Electuarium Indum one ounce, Catharticum Imporale halfe an ounce, waters of Buglosse and Borrage, of each one ounce; temper them together, and make a draught; Or dissolve them with three ounces of the aforesaid decoction, and in like manner make one draught. There may also be use here of Pilulæ Foetidæ, and of Pills confectioned of Rheubarb. Purgation sufficiently made, let her take Pills prepared in this manner the quantity of a dram, when shee is about to goe to bed. Take Lignum Aloes, Xylobalsamum, Siler montanum, Asarum, or Alara Bacca, Masticke, Nut-

megge, Anil-seede, Fennel-seede, of each one dram, Spicke-Nard, Calamus Aromaticus Galbanum, of each halfe a dram, Myrōbalani Chebuli, Bellirici, of each sixe drams, Aloes two ounces; mingle them with syrup of Peach-Roles, and make a masse of Pills: let the quantity to be taken be one dram at once. To be briefe, you may proceed in the same manner as wee have before advised in the cure of Phlegme.

C H A P. VII.

Of certaine generall Precepts serving for the curing of the barrennesse of men and women.

A Great part of the Cure of the barrennesse of men and women, consisteth in the use of exeternall things: which by our advice must be moderate, that the body doe not become grosse and fat, because fatnesse doth very much hinder fecundity and fruitfulnessse. Also extreme leanesse cannot be without fault in this case. Wherefore in both these, they must use temperate nourishments, which have not the Nature to inflate and to breed windy matter

matter in the body. They must use Wine but little, and sparing and moderate meate. But principally, let women observe and consider the complexion and state of the Matrix, and let them warily marke their **Termes**, lest in the time when they issue forth, or when they are cleared from them, they use an inconvenient diet, but that rather they use most especially such things which are knowne to have an expulsive vertue and force to expell out of the body: such as are parsley, Stone-parsley, Fennel, the herbe which the Germans call commonly Pimpinella, with the like herbes and roots of the same nature and quality. But that every one may be instructed concerning every case, wee will give an Antidote and Medicine contrary to the complexion of every corrupted Matrix.

And verily first of all, when the Matrix shall be distempered, and troubled with immoderate coldnesse, there is caused a stopping of the Flowers, bred and ingendred by reason of an evill diet observed in meat and drinke, whereby continuall paines are felt about the loynes, kidnies, secrets along the backe, and other members

members of the body, and ever and anon horrible cold doth vex and molest them. When things are come to this passe, the use of those things is profitable, whatsoever are of a hot Nature, specially hot baths abounding with Brimstone, such as are the bathes of the *Helvetians* or *Swissers*, especially named the bathes of *Badena* (a City in *Helvetia* in Germany.)

But it shall be very profitable to use this syrup or potion for a preparative of the matter to be purged. Take of the syrup of Mugwoort, on ounce, Oxymel compound, halfe an ounce, waters of Mugwoort and *Bawme*, of each one ounce. By mixing them together, make one draught: But this drinke following must be used for a purgation. Take *Benedicta Laxativa*, Cassia newly extracted, of each three drams, water of Penny-royall, and Mugwoort one ounce and a halfe, mingle them, and let one draught be made. Also the confection of *Diacastoreum* is approved for this use.

Likewise all their meats are to be seasoned with these spices, which have the Nature to heat, as with *Peper*, *Ginger*, and such like. To be short, they must proceed in the same order

as wee have taught before in curing sterility comming from a phlegmaticke humour.

Further, if the Matrix shall be grieved with intemperate heat and drinesse, the Termes will issue forth often, but so sharpe, that often times the secret parts are diseased and exulcerated. In this case the diet, medicines, and use of all outward things is to be reduced, and brought to a cold and moist temperature, as it is in like manner declared before, in the Cure of barrennesse proceeding from superfluity of choler.

But because oftentimes conception is hindered of wind inclosed within the body, they must use meate and drinke, which doth not puffed up and breed wind in the body, but such as doth dissipate and disperse the same, and proceed in the same order, as we have taught before in curing the false windy conception, named Mola. And let these things be sufficiently spoken, concerning those things which rectifie and remedy barrennesse.

Now in this discourse those things are not to be omitted, which further and cause fecundity and fruitfulness. In this behalfe many excellent profitable things are delivered of the
ancient

Helps of fruitfulness.

ancient and latter Physicians, of which those which are chiefest, we have thought it a profitable thing to gather together, and to publish abroad to the profit and commodity of many.

Suffumiga-
tion.

These Fumes first made upon the coales, and directed to the Matrix doe please very many.

Take Cypresse-nuts, Nutmegge, Masticke, Frankincense, Ladanum, Myrrh, Galbanum, Bdellium, Bay-berries of each one dram, Stryax-calamita, Stryax liquida of each two scruples, Cloves, Carui, of each halfe a dram, Amber two graines, Saffron one scruple, Muske five graines.

Let all these things be mingled together with oyle of odoriferous Spike, and let Trochiskes be made of them, with the which let the woman in the morning, being fasting, and in the evening, about to goe to bed, receive a fume underneath.

An Vnguent.

Also it will be profitable, to annoint the privie parts with this unguentum following: Take Stryax Calamita one dramme, Saffron, Masticke, Ladanum, Myrrh, of each one dram, Temper them with oyle of Spike and Roses and white Waxe so much as may suffice, and a

Linie

Liniment be made: Likewise the braines rolled of Hares will do good in this case. But some do use the grease of Duckes, Geese, Hennes, Harts, and the like, to which they doe mixe the sorts of simples before prescribed, and make Trochiskes convenient to make a Suffumigation. Likewise you may use these fumes following: Suffumigation. Take Pure Ladanum one ounce, Styrax Calamita, Olibanum, of each one dram; Lignum Aloes, dry Savine, of each one dram and a halfe; Amber three graines, Muske six graines; Let all these things be mixed and beaten to powder, and let Trochisks be made with a hot Pestle, of which being cast upon the coales, let a fume be made underneath thorow a Tunnell: Likewise Pessaries may be made of the Masse or Lumpe of them; Or otherwise, Take Ladanum one dram, Styrax Calamita, halfe an ounce, Cloves, Lignum Aloes, red Roles, of each two drams, Amber halfe a scruple, Muske fixe graines; let all these things be pounded, and let Trochiskes be made of them in the manner aforesaid. Some of these also may be dissolved with Rose-water, and the mouth of the Matrix may be washed with it. Of these also

also Pessaries may be prepared. Here is also another thing very profitable: Take red Roses halfe an ounce, Frankincense, Masticke Myrrh, Sanguis Draconis, Bole-Armeniacke, Myrtles, of each two drams, Styra^x Calamita halfe an ounce, Ladanum halfe an ounce, Amber, Muske, Lignum Aloes, Cloves, Artificiall Balsamum, Spick-Nard, of each halfe a scruple. Those things that are to be powdred, let them be beaten to powder, and let Trochiskes be made in the aforesaid manner, and let a Suffumigation be made thorow a Tunnell with one dram of it. It hath beene received for a truth of some acient Writers, that women, which did often eate the roots of Aristolochia with roasted Veale, should almost certainly conceive male-children.

Pessaries.

But many of the later Physicians doe counsell to apply these Pessaries underneath, the seventh day after the issuing forth of the Flowers for to rectifie conception. Take of the root of Gentian, Saffron, Myrtles, Aloes, of each two drams; Line-seede Oyle, so much as sufficeth. And let a Pessarie be made with them, which they say, will cause Conception within a few

few daies after it hath beene used.

But *Galen* counselleth to drinke Castoreum which is new, and any kind of Peper taken the weight of twelve Barley cornes in Malmesey, being mixed with the juyce of Penny-royall. The same *Galen* reporteth, that the Matrix of a Hare being dried and beaten to powder, taken in Malmesey to be approved of some: But it is certaine, that the Fumes or Suffumigations before prescribed, to be most approved of many later Physicians: Also while wee make mention of these things, wee desire that all men should know, that wee have nothing to doe with the Sorceries and divellish Arts of some old Witches, concerning this matter. But let it suffice to have spoken hitherto of those things, by which sterility may be averted, and fruitfulness furthered.

It remaineth also to speake a few words of those things which are to be ministred inwardly. For because the fruitfulness of man and wife may be hindred very much for want of desire to be acquainted with Venus, and by impotency and disability of ingendring and effecting Conception, and also by infirmity of

Inward helps
of fruitfulness.

of the seeds, caused either by the defect of Nature, or by the enchantments of evill arts: Wee will declare how all these things are to be amended in the prescript formes of these medicines following: But first let such a powder be made profitable and commodious for this matter.

A powder.

Take the stones of a Foxe, Castoreum, the Matrix of a Hare, dried, of each two drams: Galangal, Long-peper, of each two drams; Sugar equall to all in weight. Mix them, and make a powder, of which one spoonefull is to be taken every day, morning and evening with Malmesey.

An Electuary.

Also an Electuary very much approved, is very profitable for men and women, to be taken every day in the morning fasting, and in the evening when they are about to goe to bed, the weight of a Filberd-nut, shall be prepared in this manner: Take the Testicles or stones of a Foxe cleansed six ounces, red Cicers, Mints, Satyrion, wild Rocket, the roote of Acorus, wilde Carrot, the root of Gladiolus, or Sword-grasse, Bawme, Cresses, Ozimus, Penny-royall, Vrtica, Fennell, of each two ounces.

Let

Let all things be made very cleane, and being sodden in Sheeps-milke, let them be very well pounded in a Morter, and let them be reserved for the preparation of this Electuary following. Next, take the Braines of Pigeons, Hens, Cocks, Sparrowes, Drakes, Phesants, Stones of a Bull, of a lecherous Goat, of Bores stones, of each three ounces: Let these likewise be boiled in Sheeps-milke, and being decocted, let them be incorporated with a little fresh Butter, with the yolkes of Eggs, and let them be successively dried on the fire in Pans.

Which being done, Take sweete Almonds, Filberd-nuts, kernells of common Nuts, Pine-apple-kernells, all of them being made very cleane, and dried a little on the fire, of each one ounce; the pith of the Indian Nut, fat Dates, of each one ounce and a halfe. Let all these things be cut into small pieces, and beaten to as fine powder as may be; at last, take the dry Pissle of a Bull, Rocket-seed, of each halfe an ounce, the seeds of Anise, Baucia, Sperage, of the Ash-tree, Parsley, Stone-parsley, Radish, of each two drams, Long-peper, Ginger, of each three drams, the roots of both kinds of Satyr-

on, of each halfe a dramme, the taile of the Fishes named Scinci, five drams; the taile of the Fish named Lacertus, one dram and a halfe, Let all these things be beaten to a most fine powder; And all things being prepared, con-
fect and forme the Electuary with sixe pound of Sugar, mixed with two pound of the Paste of the aforelaid things, or with foure pound of clarified Hony, and two pound and a halfe of the aforelaid Paste.

Such an Vnguent also may be prepared for the same use, with which the secrets and loynes may be annointed: Take Oile made of the Eggs of Pismires or Ants, of the Oile of Castoreum, of a Foxe, Costus, Galangal, Elder, of each halfe an ounce; Petroleon, Oile of odoriferous Spike, of each two drams; the roots of Peper, Peilitory, Euphorbium, Castoreum, of each halfe a dram; seed of Rocket, of an Onion, of each one dram; decoct all these things mixed with white Wax and Hens grease, so much as is sufficient, and make an ointment of them. Let such a water be made for the same purpose: Take An's figges five ounces, Indian-nuts, the Fishes named Scinci, brought from beyond
the

A Water.

the Seas, the taile of the fish named Lacertus, sweet Almonds, Pine-apple-kernells, Rocket-seed, of each one ounce, Vrtica, the roots of both the kindes of Satyrion, Hermodactili, Peper, long and blacke, of each two ounces; Muske one scruple, the best white Wine, wine sublimated, of each one equall Measure; Let them all be mixed and infused, and haxing beene set out to the Sunc fouretene daies, let them be distilled. If you will use this water, take halfe an ounce, with one ounce of the Electuary Diassatyrion, and drinke them mixed together morning and evening very hot.

Also these Pills are approved taken in the evening.

Take of the seede of Rocket, Radish, stone-Parsley, Vrtica, Satyrion, of each one dram, stones of a Fox, pisse of a Bull, of each two drams, the taile of the Fishes named Scinci, and the Fishe Lacertus, of each one dram, braines of Cocke Sparrowes, Drakes, Cocks, Pigeons, of each halfe an ounce, Peper, Galangal, long-peper, of each a dram and a halfe, roots of both kinds of Satyrion, halfe an ounce, Euphorbium, Castoreum, of each one scruple.

Pills.

Let all be beaten to powder, let them be incorporated with Hony, and let Pills be made of them; Take the quantity of two or one dram.

Another Ele-
ctuary.

Another Electuary for the same purpose to be taken morning & evening, the quantity of a Chesse-nut shall be prepared in this manner.

Take Satyrion-roots halfe a pound, Dates four ounces, Mints, Ginger candi'd, or green-Ginger, Iujuba, of each three drams. Let all things be mingled together, and sodden in Sheeps-milke, and pounded in a Morter as is accustomed; which being done, afterward take Cock-stones, stones of a Weather, or of a Bull, or of a Goat.

Let those things be decocted in Sheeps-milk, with a little fresh Butter, and the yolkes of two Egges, let them be dried in a Pipkin on the fire orderly. After which things, take clarified Hony, two pound and a halfe, of the Sugar named Tabarqeth as much as sufficeth. Let all these things be decocted in due order, and these powders following be mingled with them being boiled, take the Pissle of a Bull, of a Goat, Rocket-seed, of each one dram and a halfe; Galangal, Zedoaria, of each one ounce; Cinamome,

mome, Ginger, long-peper, seed of the Ash-tree, of each six drams; seed of Mercury, seed of Mallowes, of each halfe an ounce, the pith of the Indian Nut, Pine-apple-kernells cleansed, sweet Almonds, of each one dram. Let all these things be brought to a powder, and let them be mixed to the decoction before prescribed, and let an Electuary be made of them. And now also let these things be sufficient to have beene spoken concerning medicines to be received inwardly for the cure of barrennesse & sterility.

C H A P. VIII.

Of the Suffocation and choking of the Matrix, and of the causes and cure of the same.

IT remaineth also to speak a few things hereafter concerning the most especiall diseases of the Matrix, which have greatest force to procure and cause sterility, and also to hinder conception and generation, such as are principally the Suffocation and Precipitation or falling downe of the Matrix, the immoderate issuing of the Termes, and the stopping of the same: But we will speake first of the first.

What the suffocation of the Matrix is.

Wee say, that the Suffocation of the Matrix is not naturall, but that it is a forced and constrained ascending and rising up of the Matrix, or Mother towards Diaphragma, or the Midriffe, whereby it cometh to passe, that the passages of the aire are stopped, the Lungs and Arteries of the heart being pressed and thrust together, and the Lungs is prohibited and barred from amplifying and enlarging it selfe as it should; which passion proceedeth from windy and divers vapors, arising from corrupt matter. And by this sicknesse, the breathing is hindred, the braine is molested, the Heart is restrained of his free liberty, the Lungs is crowded together, the senses and motions doe cease, the Spirits are intercepted, the members of the body doe deny to doe their office, whereby it falleth out, that faintings of the faculties of life doe happen, sudden swoonings doe overwhelme the diseased, and sometime doe deprive them of life, the Heart being suffocated; for which effect it is supposed, that it is therefore called in Latine, *Suffocatio*.

The Causes.

We cannot say, that there are any other causes of this Malady, but the stopping of the
Termes,

Termes, contrary to the course of Nature, or corrupted seede, or else other depraved and evill humours inclosed in the Matrix, being dissolved into winds & vapors, and so forcing the Matrix to be heaved and lifted upward.

The signes of this disease are two-fold, one of the sicknesse present, by the fit which is present, the other of the disease to come, taken from the tokens of the fit to come. But the tokens of the present sicknesse, taken by the Present fit, are these signes:

The Signes.

The women doe hardly fetch their breath, the Pulse of the Arteries is seldome, their hands are continually laid upon their belly above the Navell, for to depresse and keepe downe the Matrix rising upward, the habite and forme of the body is bending downward, the colour is pale, when you speake they make no answer, the understanding is quicke and lively without any voyce at all, there is no motion of the body, and indeed nothing else but a similitude of present death.

Signes of the present fit.

But whether life doth remaine still in the body or not, in this extreme passion of the present fit, we may finde out by these experiments

and trialls. Let feathers, or cleane wooll be put to the mouth of her which is afflicted with this grievous fit, the which, if they be blowne away, or at least be moved, it shall be certaine that there is life remaining in the body: Moreover, it shall be a more certaine thing to place a glasse full of water upon her breast, for life remaining as yet, must needs thrust and extend it selfe out, and so moving of the water must follow: Or else, a cleane and smooth looking-glasse is to be put to her mouth and nostrills, and if life be not departed, you shall see the glasse stained by the hot breath: Which experiment seemeth to be most probable of all. Some doe declare, that a certaine woman was afflicted with this fit three whole daies and nights, and at last to have returned to her selfe, being supposed to have beene dead. Wee have seene the same thing to have happened in some women, for one naturall day, that is, foure and twenty houres together, through suffocation of the Matrix.

Signes of a future fit.

But these signes goe before a fit which shall follow, that is to say, paine of the head, dimness of the eyes, a continuall panting of the heart,

heart, shortnesse of breath, distemperature of reason, because of vapours mixed with the spirits, a debility and weakenesse of all the members, cold sweates, continuall paine in the wombe. And indeed evill humours retained and increased in the wombe, doe cause and breed all these things, partly, neere unto it, partly, removed farther from it, which distemper and molest the braine, and other members of the body, by stopping and intercepting naturall heat proceeding from the heart, untill they suffocate and destroy all the senses at once, and also the strength and forces of the body.

But in the cure of the present fit of this sicknesse, first, you shall mingle Salt with Vinegar, and shall rub the uttermost parts of the members of the body, I mean the soles of the feete, and palmes of the hands, and pulses of the armes; afterward binders being tied neere unto the secrets, the hips and hammes, you shall apply cupping-glasses neere unto the place without Scarification. Afterward you shall apply to her nostrills all things which being burnt have a strong and stinking savor, as Castoreum, Assa Foetida, Feathers, Haire, Leather, Horne, Hooves
of

The cure of the
present fit in
the suffocation
of the Matrix.

of Horses or Kine, or such like things: For these things stirre up, and move the Animal Spirit, being, as it were asleepe, which by and by enforced with such a stinking savour, making hasteto cometo the braine by the nerves and instruments for the purpose, doth stirre up the motive facultie in the same.

Moreover, this motion by the great force of this strong savour, commeth to the heart with the Animal Spirit, where both of them together doe repaire vitall spirit in the same, being oppressed, and, as it were, laid asleepe. At last, all of them joyned together, doe oppose themselves against the Matrix, rising up towards the Midriffe, and stir up the expulsive force of it, so that the corrupt humours being expelled which are in it, the Matrix may fall downe, and give more roome and space unto the superiour vitall Organs or Instruments. In this case, the dung of a Horse fed with Oates, boiled in the best Wine, drunke very hot is very much approved. Also halfe a dram of the confection Diacastoreum, taken in broth made of a Hen.

An Unguent.

Likewise such an Unguent may be prepared wherewith her secrets may be annoynted inwardly

wardly which suffereth this swooning: Take Muske one scruple, Gallia Muscata one dram, Oile of Lillies two ounces, Temper them and make an Vnguent.

Suffumigations also being thus prepared, from which a fume may ascend up to the nostrills, will profit in this case.

Suffumiga-
tions.

Take Castoreum, Galbanum dissolved in Vinegar, of each halfe an ounce; Brimstone one ounce, Asa Fœtida one dram. If you prepare these Fumes or Trochiskes, you shall confect them with Oile of Castoreum: But if you would use them with Vinegar, you shall put pure and cleane wooll into her nostrills, dipped in Vinegar, in which these powders are dissolved, or you shall apply it, outwardly to them. But if this deadly malady shall proceed from the Termes being retained in the Matrix, or from corrupt seed, it may be cured in the same manner as wee will declare in the Chapters following.

But if the cause of this disease shall come from cold, it will be the wisest course to use hot bathes when due purgation hath beene performed, such as are the bathes in that part of

Germany

Germany which is named *Helvetia*, (A certaine diet, and order of bathing being prescribed and set downe of a skilfull Physician) because that water doth consist of much Brimstone, and some Allome, it sooner resolveth, dispellerh and driveth away cold, heateth the Matrix, and comforteth all other Members and parts of the body of a woman.

CHAP. IX.

Of the Precipitation or falling downe of the Matrix, of the causes and cure of the same.

THe Precipitation of the Matrix, is the departure and digression of the Matrix from her naturall place into some other place, or the comming forth and outward appearing of it through the privities.

This hapneth either by a fall, blow, or some other vehement hurt, or through wind inclosed in the Matrix, or corrupt humours, or by the intemperate moistnesse putrefying the ligamenrs and binders of the same, or else through difficulty and painfulnesse of Aborcement,

ment, or the birth and negligence of Midwives, or by violent extraction and pulling forth of the Secundine, whereby it falleth out, that the ligaments and stay-bands of it are broken, and the Matrix is throwne downe suddenly to issue forth. This removing of the Matrix is caused in a diverse manner, that is to say, toward the right or left side, or lower, and into the fore-part and hinder part of the body.

But although the causes of these diseases may easily be judged and discerned by these things going before, yet they may as yet be divided into outward and inward. Outward causes are, falling, blowes or strokes, some hurt, lifting of some thing which is of great waight, swift running, leaping, dauncing, unseasonable riding, all immoderate exercise, and such things as are like unto them. Also long sitting upon the cold earth or cold pavement, long-tarrying in cold water, over-much and often drinking of cold water: Also the violent breaking forth of the child, the hard and painfull birth, the rashnesse of the Midwives, the violent extraction of the Secundine, often coughing, great crying out, vehement sneezing. The disease *Tenasmus*,

Outward
Causes.

Inward
Causes.

mus, binding the body, and all these things do minister occasions to the Matrix to fall downe. The inward causes are, long stopping of the Flowers, with whose weight the Matrix being pressed downward, doth suddenly descend and fall downe, the ligaments and binders thereof being oftentimes broken in sunder: Also humours inclosed in the same, wind enforcing it, and removing it from her place. Likewise, over-much humidity and moisture putrefying and corrupting the ligaments, or tying-bands, and by that infection enforcing it to issue forth.

Signes.

The signes of this disease are not unlike to the causes: The party will easily rehearse the signes of the outward causes, Whosoever is grieved with this disease; But the inward signes are to be considered according unto the removing of the Matrix: For if it bend toward Diaphragma, or the Midriffe, without any strangling or choking, wee may perceive that the woman doth feele paines, and heaving above the Navell, to feele a round lump like a Globe in her belly, to fetch her breath and wind very short and quicke, as though her bowells were swiftly crushed together with the hand, a
dim-

dimnesse of the eyes, paine of the head, loathing of meat, and often belchings going before and accompanying it: sometimes also a sound of the belly being heard, especially when as the removing from her place shall arise from wind inclosed in the same. But if it shall fall downe to the lower parts, then many paines shall be about the kidnies, loynes and secret members, and a round lumpe is felt in the necke of the Matrix, with which the Bladder and Intestinum rectum, or the Fundament gut are so pressed together, that it is a hard and difficult thing for her to void her urine and other excrements, her urine also will be white and thick, blewish or blacke dregs gathered together in the bottome, almost no pulse at all, soft, slender, thicke and disordered. But if by intemperate moisture of the Matrix, the ligaments and stay-bands of it are putrefied and rotted, so that for that cause it falleth downe to issue forth, we must understand that this is caused without any paine; and when the case standeth so, stinking and filthy corrupt matter doth issue out of the Matrix continually. If it happen by difficultie and hardnesse of the birth, it will at all times ap-
peare

peare out of the privities, but it will come forth being forced and constrained by great labours and exercises, and will stirre up great paines betweene the lips or brimes of the same, being pressed together. Therefore all the qualities and conditions of this sicknesse and malady are diligently to be marked and observed, that all things may goe forward the better in the administration of the cure.

The cure of
the suffocati-
on of the Ma-
trix.

It remaineth now to give diligent admonition and counsell also concerning the cure, to much as we have beene able to know, and profitably to gather out of others. Wherefore if the Matrix shall be removed upward, without any suffocation, it shall be able easily to be reduced and brought into her place againe with Fumes, Fomentations, or other things which have force to repell and drive backe, as it hath been made evident and manifest in the Tractat of the former Chapter, concerning the suffocation of the Matrix. But if it shall remove toward the right side, Cupping-glasses are to be fixed on the contrary side without Scarification. Also let there be binding-bands made of cloth folded together, a little bundle compounded

pounded by the advice of some Physician of such things, as have force to move the Matrix, being put betweene those bands. When those things are inclosed with the binding-bands, let them be tyed to that side into which the Matrix is removed, and let the woman that suffereth this infirmity, lye downe upon them, and let her make a tryall to repell it backe. And those things bundled together, shall be Bawme, Camomile, Mugwort, Melilot, Rue or herbe-Grace, and such like things.

Moreover, shee must take one spoonfull of this powder following with wine very hot, her stomacke being as yet empty, every day in the morning. Take Flowers and Berries of the Bay-tree, Harts-horne burnt, of each two drams, Myrtles two scruples, Aristolochia rounda one dram, Mingle them, and make a powder: Or otherwise, take Peach-kernells in number twelve, Dissolve them with the yolkes of three Eggs. Afterward take Cinamome, Bayberries, Aristolochia rounda, of each one dram, Dittany halfe a dram, Nutmegge one scruple, Saffron halfe a scruple, mingle them with Wine and Sugar, so much as sufficeth, let a

A Powder.

broth or meate be decocted of this, and let the woman eate it very hot next her heart, having eaten nothing before in the morning. For it serveth wonderfully for restoring the Matrix into her place, and doth mitigate the paines of the same.

A Bath.

But if it fall downward, and appeare outwardly by the secrets, first, the excrements of the belly are to be moved to issue forth with a Clyster conveniently, and likewise the Bladder is to be dis-burdened, also the wombe is to be mollified with this bathe following, that the Matrix may have the more easie regresse and returne into her place: Take Mugwoort, Camomile, both kindes of Mallowes, with the roots, Fenegrec, Bay-berries, of each one handfull, mingle them together, and let a bathe be made of them.

So often as she shall come forth of the bathe, let the Matrix be cherished with warme cloths, and let it be annoynted with the Muscilage made of the Kernells of Quinces, mollified with the water of Acacia, that it may be slippery in her returne back. Afterward this powder following being sprinkled on it, being cherished

riſhed with a warme cloth, let it be put againe into the wombe : Take of the juyce of Acacia, Myrtles, Pomegranat-flowers, red Roſes, of each one dram and a halfe, mixe them, and make a powder ; And in the cure of this diſeaſe, let the woman lie in her bed upon her backe, her middle part or hips liſted up in a reaſonable manner, higher than the reſt of her body, that the Matrix fallen downe, may be repelled and ſent backe into the wombe. And when it is reduced into her proper place, let her lie with her legs ſtretched out abroad, and let a large glaſſe, or more glaſſes be faſtened to her belly as ſhee lyeth, and let ſuch things as are of good and pleaſant ſmell and ſavour be appli-
ed unto her noſtrills, as Amber, and ſuch like things, that the Matrix may be drawne upward by the ſweetneſſe of the ſavour which it feeleth : Alſo you ſhall make a Fume for her as ſhee lieth, which may onely attaine to her Matrix, but may in no wiſe come unto her noſtrills : Take of the juyce of Acacia, the bone of the Guttle-fiſh, Pomegranat-flowers, roots of Biſtort, Galls, Cypreſſe-nuts, myrtles, or the leaves of each halfe an ounce, Maſticke,
F f 2 Olibanum,

A Fume

Olibanum, of each three drams, Assa Foetida, one ounce, mingle them, and make a powder of them. After this Suffumigation, or Fume, let the Matrix be Fomented and comforted with hot Sponges, dipped in this decoction following, and applied one after another: Take Myrtles one handfull, red Roses, Acornes, Pomgranat-flowers, Acacia, of each halfe a handfull, mingle them together and make a decoction of them with red Wine untill the halfe part be consumed and wasted away.

A Pessary.

Afterward it will be profitable to use this Pessarie: Take Assa Foetida one dram, Mastick two drams, Myrtles, Frankincense, Galls, Cypress-nuts, of each one dram and a halfe; temper them with oile of Myrtles, and let a Pessary be made of them, the length and thicknesse of one finger covered over with silke.

Also this experiment is proved to be very profitable. Dissolve Garlick bruised in a Mortar so in water, that it have no thicknesse left in it, let the Matrix be washed with that water, and being sprinckled with this powder following, let it be put into the wombe againe: Take Pine-apple-kernels burn'd, Harts-horne burn'd,

Frankin.

Frankincense, Matticke, of each one dramme, mixe them and make a powder.

Now the Matrix being reduced into the wombe, and settled againe into her proper place, we must use Ventoses or Cupping-glasses, and what things soever have retentive force to draw the same. Some doe acknowledge this thing for a certaine experiment, to lay Nettles being well bruised, upon the belly, like a plaster, and not to be removed from thence for a good while, for by that meanes the Matrix will both be drawne backe, and also retained and held still being reduced into her proper place.

But that the Matrix being reduced and brought into the wombe, may remaine and continue there, nor suddenly fall downe againe, it must be strengthened according to these precepts and rules following: First, let the woman lie a whole day upon her backe, after the reducing of the Matrix into her proper place. But the next day, let her sit in a bathe boiled with these herbes, about the space of one houre.

Take red Roses, Myrtles, seede of Sumach, ^{A Bath} leaves of the Medler-tree, of a Service-tree, the

How the Matrix is to be retained being brought into the wombe.

bark of an Oke, Acornes, Origanum, Sage, Rue, Comfrey, of each a handfull; let them all be mixed and beaten together, and let a decoction or bathe be made with them in raine water, or in water in which burning-iron hath beene quenched.

When she commeth out of the bathe, let her drinke this powder boiled in Wine, very hot: Take Rue, Mugwoort, of each halfe a handfull, Castoreum two drams, mingle them and make a powder of them; Then take the best white Wine, so much as sufficeth, straine it, and to the straining addē two drams of Mithridate: And let a hot Potion be made of it.

Afterward the secrets are to be Fomented and bathed nine daies together, and likewise Pessaries are to be used.

A Plaister.

And the tenth day this Plaister following spread upon white Leather shall be laid to the lowest part of the belly, and to remaine there for some weekes together. But let the Cerot or Plaister be made in this manner: Take Frankincense, Masticke, Opopanax, Turpentine, Galbanum, Serapiam, Rosine of the Pine-tree, Syrax liquida, Colophonic, of each two drams,

drams, yellow wax three drams, temper them together, and let a Cerot be made with them: Or else, Take Galbanum halfe a dram, Gallia Muscata one dram, Cloves halfe a dram, Refined of the Pine-tree and Colophonic, so much as sufficeth, mixe them, and let a Cerot or Cerecloth be made of them.

We let passe here of set purpose, nor without great cause, something in this Cure, which is onely knowne to the learned and skilfull, which may be demanded of them so often as neede shall require.

Further, you shall consider, that when the aforesaid sicknesse shall arise from cold, wind, or over-much moistnesse of the Matrix, that you must proceede altogether in the same manner, which wee have prescribed and set downe before, discoursing of the windie and waterish false conception, named Mola, I say, concerning a Tympany and Hydroptic.

C H A P. X.

Of the superfluities of the Termes, and of the Cure of the same.

The unnatural
issuing forth of
the Termes.

EVEN as the Termes may be stopped contrary to the course of Nature: so they may issue forth too immoderately, contrary to the custome of Nature: and as by them being stopped, so by them flowing abundantly, many diseases are caused unto women, as *Hippocrates* doth advise us. But as the naturall issue of the Termes, which otherwise we call the Menstruall, or monthly purgation, should issue forth every Moone naturally, in women being well disposed in body and age, I say, from the third or fourth day after the new-Moone, untill the eighth day (although in this case there be many differences of ages, complexions, and disposition of body) so wee say, that issuing forth of the Termes nor to be naturall which passeth beyond that time. And we say, that this doth happen two waies, that is, outward and inward Causes.

The

The outward causes are these, as if some little veine be broken in the mouth or necke of the Matrix, through immoderate exercise, or some hurt chancing unto it, as over-lifting, stroke, fall, violence, or exulceration: Also some such like thing, may be caused by aborcement and hard birth, and also by the ulcers or sores of the Matrix. Notwithstanding, it happeneth sometime that Fluxes and issues are found to be in women conceived with childe every moneth, yet they are never the weaker by them, neither doe they substract or withdraw any nourishment from the Infant.

Externall
Causes.

Inward causes are to be judged and discerned from Nature it selfe, or from the blood. From Nature, when shee being strong doth expell the blood, or being feeble and weake cannot hold or retaine it: For the blood, when it is too hot or sharp, or over-cold and thinne; againe, when by idlenesse, immoderate meate and drinke, too much nourishment is afforded to the blood.

Internall
Causes.

Moreover, certaine signes doe happen, by which it may certainly be found out, whether they come from an outward or inward cause.

Signes of the
Causes.

If

If the Flux happen from an outward cause, as from a veine being broken through some immoderate exercise, by some hurt or fall, then the colour of the blood will be red at the first, but by and by blackish, or blacke. If it issue forth straight-way it will appeare in his naturall colour, but being retained sometime in the Matrix, it will issue forth with an ugly and thicke colour; if it shall remaine there long, it will be altogether full of corrupt matter. But if the blood shall issue forth because of ulcers and sores of the Matrix; First, it will be cleare and thin, but by & by it wil be ful of filthy matter without all colour. If the strong and mighty force of Nature doe expell it, then it will be done without paine, that also the body is alleviated and eased by it, because Nature voideth no more of that which is ingendred, but that which is superfluous either in quality or quantity. If it shall happen by defect of retentive vertue, it will issue forth by drops, by little and little, and disorderly, without any intermission, and the woman which shall be affected and afflicted with this issue, shall waxe pale, leane and very feeble in all her members, but the blood doth

doth retaine still his naturall colour, and flowing abroad, it doth not burne, bite, or molest with any paines : But the cause of this Flux for the most part, doth happen to women, having passed beyond the fiftieth yeere, when as their Termes doe generally depart away. When it chanceth to young women, oftentimes it happeneth by vehement and grievous fits of a Tertian, Quartan Ague, and paines of the head : For these things doe dissipate and drive away Naturall vertue and power, and doe easily bring upon them such a Flux and immoderate issue. If it proceed, and be caused by intemperate heate or acrimony and egerneesse of the blood, the issue doth burne, bite, inflame, and corrode the entrance and mouth of the Matrix. The woman pained with this passion, doth endure intolerable thirst, and her lips are grieved with chaps, bred and caused by most sharpe and hot vapours of the blood fuming and steaming upward. Most grievous dolours and paines are felt in the nipples of the Dugs, by reason of the affinity and fellowship that they have with the Matrix. The blood resembleth the colour of Saffron, and is blacke; neither doth it issue forth

forth copiously, although it be constrained. If it arise through subtilty and thinnesse of the blood, then the blood is pure and cleare, and the Flux is small: If heate be mixed with it, it shall easily be discerned in the Matrix, and by other tokens and signes: If cold be mixed with it, it shall in like manner be observed and found out: If the blood shall issue forth, because it is liquid and thin, the cause of this, is the evill disposition and state of the body, and the debility of the concoctions, caused and ingendred by abundance of many moistures and winds, or vapors inclosed and imprisoned in the Matrix. But if you will have certaine knowledge of the humor constraining this unnaturall issue, looke upon a linnen cloth sleightly coloured, and dipped in the menstruous blood; If the colour of it doth incline to rednesse, you may know that the cause of the Flux doth proceed from blood: If it bend toward Citrine, or yellow colour, from Choler; if it incline to whitenesse, from Phlegme: But if it incline to a black colour, you may know the cause of the Flux to arise from Melancholy.

What Fluxes
are to be stop-
ped.

Further, you shall consider, when as the
Fluxe

Flux: shall be tolerable, and easie: to be indured, which doth not make the body leane, nor weaken it, but doth dis-burden it, and make the same more light and nimble, that such a Flux is enforced and moved by naturall vertue and power, only expelling and voyding that, which is superfluous in the blood, and therefore such Flux and issue ought not to be restrained or stopped. But if the contrary thing happen, it is to be restrained and staied altogether, lest it bring the Patient to cholerick Fevers, because that blood being evacuated and exhausted, Choler doth beare the whole sway, and play the Tyrant, and being freed from his bridle doth furiously vex and torment the Patient; For blood, as it is commonly said, is the bridle of Choler; But because also naturall colour is nourished & cherrished with blood, that flowing away, it is necessary that a defect and decay of heat must follow and ensue, and by that all the members and parts of the body to waxe cold, the whole body to be debilitated and weakened, the whole appetite to be taken away, the concoctions to be hindered, the Consumption and Hydroptic, and also other most miserable

nable diseases at the last to hasten after the same

But because it is not sufficient to know the diversities of the diseases onely, unlesse wee be resolved likewise of the fit and convenient cure of repelling them: wee will hereafter also declare a few things of many, which shall seeme to be the choicest and most speciall, concerning the cure and remedy of these evils. And as the Causes of these Fluxes and issues are inward and outward: so the cure shall be inward and outward also.

The inward
cure of unnaturall Fluxes.

And truly first of all, if this unmeasurable or unnaturall Flux shall happen by some inward cause: before all things, the diet and use of all outward things shall be ordered and directed to a cold and dry temperature, that blood may decrease and be diminished. Therefore it will greatly profit to decoct and see the all convenient and agreeable meats in Milke, or Water, in which Steele red-hot hath beene quenched, and to eat Colewoorts boiled with Lentills or Beanes: Or if it please you, such a decoction shall first be prepared; wherein other meats afterward shall be boiled.

Take Plantane-leaves, flowers of Wool-blade

blade or Lungwoort with the leaves of each one handful, the roots of Symphytum or comfrey one ounce, mingle them together, and boile them with water or Milk in which burning Iron hath beene quenched, straine it, and squeeze it out hard : With this decoction all other meates may be prepared, as Almonds, Lentills, Beanes, the graine Milium, Rice, Amylum, and the like things : roasted flesh is to be preferred before sodden : Also sauces may be prepared of the juice of Goose-berries, Sorrell, and Barberries, to be mingled with other meats. Let her abstaine from Spices, and all things which are of a hot nature, but specially from Saffron : Let her drinke thicke red Wine, allaied with water wherein Steele hath beene quenched. It will likewise be profitable, that Gold should oftentimes be extinguished and quenched in that Wine, after it hath beene made red-hot in the fire. Let her use no exercise, but as much rest as may be; Let her use much sleep, let her wholly shake hands with *Venus*, and flie from her as from a deadly poison. Her belly being constipated and bound by reason of this continuall Fluxe, shall be relaxed and unloosed with

with a gentle Clyster; but thou shalt not by any meanes reſtraine and ſtop the Flux, unleſſe it ſhall induce and bring debility and feeble-
neſſe, leſt thou oppoſe thy ſelfe againſt Nature,
of her owne accord expelling and voiding out
ſuperfluous things, when thy reſiſtance ſhall
procure great evil.

When, and
how Fluxes
are to be re-
ſtrained.

But when neceſſity ſhall require, then at laſt
it will be convenient and profitable to binde
and ſtop this Flux. And firſt of all, you ſhall
uſe this powder, of which you ſhall give one
dram to be drunke at a time, in water, in which
Gold heat red-hot hath bin quenched. And the
powder ſhall be thus prepared. Take Terra Si-
gillata, Carabé or Amber, Succus Acacia, of each
halfe an ounce; Hypociftis or Hypoquiſtidos,
Harts-horne waſhed and burnt, the Runnet of
a Kid or Hare, of each two drams, red Corral
prepared and beaten to powder, one dram;
Gumme Arabicke, Coſtus, Sanguis Draconis,
Bole-Armeniacke prepared, of each one dram
and a halfe, Comfrey, flowers of Quinces, the
pills or rindes of Pomgranates, of each one
dram, Pearles prepared, one ſcruple, Mumia
halfe a dram, Myrtles, Olibanum, of each one
dram;

dram, Lapis Hamatites or the Blood-stone; roots of the water-Lilly, of each one dram and a halfe; Mix them all together, and let a powder be made of them. Also you shall not unprofitably give this powder following to be eaten in an Egge: Take Bole-Armenie prepared, Terra Sigillata, red Sanders, Anthera, of each one scruple and a halfe, Rindes of Pomegranates, Acorne-cups, Nut-meg, of each halfe a dram. Mixe them, and make a Powder: Or let her use this Electuary, morning and evening: Take of the Antidote Athanasia, Miclera, of each one ounce; old conserve of Roses one ounce and a halfe, Rindes of Pomegranates, Acorne-cups, Nut-meg, Corall prepared, of each one scruple and a halfe, Pearles prepared halfe a scruple, Terra Sigillata halfe a dramme; Sanguis Draconis, Bole-Armenie prepared, Lapis Hematites, of each one scruple; Temper them with syrup of Pomegranates as much as sufficeth, and let an Electuary be made of it. Adde to it, if neede be, Philonium Persicum one dram. Moreover, against Thirst, Water wherein red-hot Steele hath beene quenched, mingled with the syrup of Quinces and Pomegranates,

G g

granates, and with the juyce of Gooseberries, and *Acetosa simplex*, shall be prepared for her drinke.

**Compound
Medicines.**

But because the ancient Physicians have many times beene accustomed to use compound medicines, not without praise, in restraining and stopping this unnaturall Flux, wee will hereafter also bring forth some of them.

An Electuary.

First of all, you shall prepare an Electuary, of which you shall give halfe a dram every day in the morning when the stomacke is empty, to the woman which is grieved with this Flux, dissolved in red Wine, wherein Steele hath been quenched. Take roots of Comfrey & Plantane, as much as sufficeth; Let them, being boiled well, be brayed in a Mortar, and let them be strai'd a thorow strainer made of horse-haires.

Take of the Paste of Comfrey two drams; of the roots of Plantane one dram and a halfe, Sugar one pound; dissolve the Sugar in raine-water, or water wherein Iron red-hot hath been quenched, or temper them together in Plantan-water, in which Lapis Hæmatites hath beene dissolved, untill it be red, and boile all, being mixed together, with a little and easie fire, and
when

when they are are boiled and cooled a little, put to them these simples following : Take Sanguis Draconis, Succus Araciæ, seed of Sumach, Terra Sigillata, Amber, Harts-horne burned and washed, of each one dram, Pearles prepared foure scruples, red Corall prepared one dram and a halfe, Spodium, Lapis Hæmatites, Parsley-seed, of each two scruples ; mixe them, being beaten to powder, and make an Electuary in a dry Forme, to be divided into Morfells. Or prepare another Electuary in this manner. Take old conserve of Roses one ounce, *Diacydonion cum saccharo sine speciebus* three ounces, *Diarrhodon specierum Abbatis*, Coralls red, prepared and powdred, foure scruples, Pearles prepared one dram, *Trochiskes de Carabe, de Terra Sigillata*, of each two scruples, Spodium, Lapis Hæmatites, Mumia, of each of them halfe a dram. Temper them with syrup of Pomegranates, and make a gilded Electuary, of which let the quantity of a Chessnut be taken every day, morning and evening, and let it be drunke, being dissolved in red Wine, wherein Steele red-hot, hath been quenched. Also the Party may take these Pills following,

Another Electuary.

lowing, seven of them taken every morning when the stomake is empty as yet fasting. Take Mumia, Frankincense, Masticke, Harts-horne burned and washed, of each halfe a dram, the Runnet of a Hare or Kid, foure scruples. Temper them with Plantane-water, in which Gum Arabick may be dissolved, and let Pills be formed of it. Also Mesue doth commend in this case *Pilule de Bdelio*, *Majores* and *Minores* to be taken, one dram at a time. Notwithstanding also these Pills following do profit. Take Terra Sigillata, Bole-Armeniacke prepared, Galls, Sanguis Draconis, Runnet of a Kid, of each one dram, Camphire two scruples; mixe them, and let Pills be made with syrup of Myrtles; a dram to be taken at a time.

There is also no lesse consideration, and respect, to be had of the cure to to be used outwardly than of the inward hitherto handled and intreated of: for there are many things, which applyed outwardly doe wonderfully profit for the curing of these Fluxes; But first of all, such a bath or fomentation is to be prepared.

A Bathe or Fomentation.

Take Cauda Equina or Horse-taile, leaves of
the

the Mulberry-tree, of the Pearce-tree, of Sloes, of Services, of the Medler-tree, the inward barks of the Oke, red Roses, Virga Pastoris, or Fullers Teasell, of each two handfulls, Galls, Myrtles, of each one pound, Medlers, Services, Acornecups, of each two pound; mixe them together, and let a bathe or fomentation be made of all of them in water wherein Iron red-hot hath beene quenched. If it be not convenient to use this bathe or fomentation, you shall prepare such a Fume to be received by a Tunnell. Take Colophonic halfe an onnce, Spodium, Bole-
Armeniacke, Blatta, Byzantina, blacke Poppie, Henbane, of each two drams, mixe them, and make a grosse powder: Or else you must use this experiment very well approved: Take the barks of the Pitch-tree, used of the Curriers already in their worke, one pound, the inward parts or inward kernells of Galls, bunches of Grapes dried, let these being mixed together boile in water wherein red-hot Steele hath beene quenched, and let the woman convey that fomentation into the Matrix by a Tunnel: and that being done, let her eat a Morfell for to comfort her of the Electuary before prescribed.

A Fume.

Also Vnguentum Comitissæ is approved, the which because it is knowne unto the Apothecaries; It was not needfull to set it downe. But if that cannot be gotten, you may profitably use this Vnguent following prepared in this manner: Take oile of Myrtles, foure ounces, juyce of the greater Plantane two ounces, powder of Masticke, two drams, Sumach-seed, Succus Acaciæ, Hypocistidos, Myrtles, Terra Sigillata, Bole-Armeniack, of each two ounces and a halfe, Spodium, Barley burned, red Roses, of each one dram, Mingle them with Waxe so much as sufficeth, and let an Vnguent be made of it.

A soft ointment.

Also, such a soft ointment very profitable may be made: Take the juyce of Comfrey, of both the kindes of Plantane, Cinquefolie, or five-finger-grasse, of each a like, a little Vinegar, mixe all things together, and lay Linnen-clothes moistned in them upon the belly and loynes: Or you shall prepare another in this forme: Take Succus Acaciæ, Hypocistidos, Psidia, Terra Sigillata Trochiskes *de* Carabe, Colophonie, of each halfe an ounce, mingle them together, and let a powder be made of them,

Another soft ointment.

them, which you shall use in manner of a Cataplasme tempered with the juyce of Plantane, applyed to the fore-parts and hinder-parts.

Allo such a Plaister not unprofitable may be made: Take the powder of Harts-horne burnt, Paper burned, the drosse of Iron, of each one ounce. Acorne-cupst two ounces, mixe them, & make a powder, with which tempered with the white of an Egge, a little Vinegar and Plantane-water, let a plaister be made. A certain other plaister shall be prepared in this manner: Take Masticke, Olibanum, Mumia, Sanguis Draconis, of each one ounce, Flea-beane burnt, Allome, roots of Wal-woort or Asse-care, Psidia, Pomegranate-flowers, of each equall parts, of all of them, being beaten to powder, halfe an ounce, Earth-wormes pounded, Frankincense, of each, two drams, Mixe them together and make a Plaister of them with the white of an Egge, a little Vinegar and Plantane-water. A Plaister,

Againe, let another Plaister be thus made, to be used after the manner of a soft ointment. Take the juyce of Plantane mixed with Vinegar, steepe leather of a Cowes hide in that Mix

Pessaries.

ture, Afterward boile it, and dip a cloth some times folded together in that decoction, and apply it in manner of a soft ointment. But if you shall use all these things in vaine, at last you shall use these Pessaries, having wonderfull power to bind. Take Triphera Magna, Micleta, Athanasia, of each one dram, Hypocisthidos, Succus Acaciae, Bole Armeny, Sanguis Draconis, roots of Comfrey, Plantane the lesser, or Ribwoort, Galls; Psidia, of each one dram. Let all of them be mixed and incorporated with juyce of Plantane and Rue, and let Pessaries be made of them: Or else, take unripe Galls burn'd quenched with Vinegar, two drams, Gumme Arabick halfe a dram, Sanguis Draconis, powder of the roots of Walwoort or Asse-care, Summach, Masticke, Acorn-cups, Hypocisthidos, Acacia, Harts-horne burnt, Colophony, Myrrh, drosse of Iron, of each one dram, Camphire, one scruple, mingle and incorporate all together with the juyce of Knot-grasse, Houfleeke, Night-shade, Wormegrasse, or Stonegrasse, and of Plantane as much as sufficeth, and let a Pessary be made of it: Or otherwise, Take the ashes of Eggs-shells burn'd, the shells of Crab-fish, Sanguis

Sanguis Draconis, Bole Armenie, Oxe-dung dried, of each two drams, leaves of Silver or Gold most diligently beaten, one dram, Haire of Goats, of Hares, Cotton, all burned, of each halfe a dram, temper them with the juyce of Rue and Plantane, so much as may suffice, and let a Pessary be made of it.

But if intemperate heate of the blood shall inforce the Fluxe, and shall ingender great thirst, the diet shall be directed to a cold and dry temperature, and the use of all outward things to be ordained and disposed of as they may strengthen and make the body prosper. Let her drinke Water, wherein red-hot Steele hath beene quenched, mingled with syrup of Pomegranates : And such an Electuary may first be prepared, of which let her eate morning and evening, and after meat a little mortell, the bignesse of a Chesse-nut; Take old conserve of Roses one ounce, Diaolibanum two ounces, red Corall prepared one dram, Pearles prepared one scruple, Cummin-seed, infused the space of a day in Vinegar, one dram and a halfe, dry Mints foure scruples, Olibanum two scruples, Mastick, Cypress-nuts, roots of Bistort,

of

If the Flux do
arise from the
heate of the
blood, how it
is to be cured,

of each halfe a dram, Spica Indica one scruple. Let al things that are to be beaten to powder, be powdred, and let an Electuary gilded be made of them, being tempered with syrup of Pomegranates, so much as sufficeth: Also she shall use these pills following, five of them taken in the morning, or three houres before supper, the waight of a dram. Take Frankincense, Mastick, Mumia, Allom, Harts-horne burn'd & washed, Cypresse-nuts, Runnet of a Hare or Kid, of each a dram, Gumme Arabicke one dram, mixe them, and let a masse or lumpe be made where-with pills may be formed, with the juyce of the Thistle named Carduus Mariæ, our Ladies Thistle, or white Thistle. Here also Pilulæ de Bdellio prepared with the juyce of a Leeke.

This Plaister prepared either in a hard, or liquid forme, after the manner of an Vnguent, shall have great efficacy by annointing the woman with it, before and behind. Take oile of Masticke two ounces, oile of Myrtles, juyce of Mints, red Roses, of each one ounce, powder of Mastick two ounces, Cypressenuts, Mumia, Bistort, Olibanum, Myrtles, red Roses, of each two drams, Chalk burnt, Allom, Galls, Acorne-cups,
of

of each one dram, Bole Armeniack, Terra Sigillata, of each halfe a dram, white Waxe, so much as sufficeth and let a Plaister be made of them.

After shee hath beene annointed with this Vnguent, shee shall weare this Cere-cloth following continually, laid before and behind upon her.

Take Masticke one dram and a halfe, Ladanum, Olibanum, of each two drams, Galls, Cypresse-nuts, Bistort, Mumia, of each one dram, Myrrhe, Galbanum, Terra sigillata, of each two scruples, temper them with Oyle of Masticke and Wax, so much as sufficeth, and let a Cere-cloth bee made of it, which being spred over white Leather must bee laid upon the woman before and behind, afflicted with this unnaturall flux. Hot Bathes do profit and availle in this case, not such as consist of Brimstone, but of Copper and Allome. But if the flux of blood shall arise only from a cold cause, then you must proceed altogether in the same manner, as we have prescribed before in curing barrenesse engendered of a phlegmaticke humour,

C H A P. XI.

*Of the the Causes and Cure of the stopping of the
Termes.*

BVt because in the former Chapter we have given instructions concerning the immoderate Fluxes and issuings of the Termes and of the Cure of the same. The next thing is, that wee should also speake a little concerning the retention and stopping of them: For thereby many sicknesses and diseases are bred and ingendred, if they be detained contrary to Nature, nor doe not issue forth in such a quantity as they should every Moone, in women well disposed, in respect of age and constitution of body. And we must understand that this happeneth by outward and inward Causes.

Outward
causes of the
stopping of the
Termes.

Externall causes are, the aire intemperately hot, cold and dry, meats over hot and binding, whereby the humours are burned, the body dried, and concoctions are hindred; also meats which are too cold congealing and freezing

(as

(as it were) the rest of the humours of the body by their coldnesse, and letting them from issuing forth by restraining and binding them. To these causes also these following doe pertain, too much watching, immoderat fasting, every unseasonable and sudden commotion or perturbation of the body, as great anger, sudden fury, great sadnesse, great lamentation, over-much solitarinesse, great labour, any great diseases, sharp fits, a Quartane Fever, paine of the Head, the Fever Hecticke, too much fatnesse, issuing forth of the blood of the nostrils, or any other member, Vlcers and great Apostems.

Inward causes, are partly bred by the corruption of some humour, and partly without the corruption of any humour: Causes without the corruption of the humour, are over-much heat, coldnesse, and drinessse: For to those, which are cholericke, the humours are exsiccated and dried up through immoderate heat, and therefore the Termes are stopped: But to the melancholicke, the same thing happeneth by immoderate coldnesse and drinessse. But when they happen without the corruption of the humour, we must allege the qualities to be the cause,

Inward causes.

The corruption of the qualities.

caule, and we may observe certaine signes from what quality they doe proceede, and againe, whether from a simple or a compound quality. If they happen from coldnesse and drinesse, the issue of the Termes is little, the colour will be pale, no desire of *Venus*, the urine thin, white, and without any convenient subsidence or grounds in the bottome. If they chance from hotnesse and drinesse, the Termes will be few, the colour redder, the greater desire of *Venus*, the urine thinne, reddish, but almost no subsidence or dregs in the bottome of it. But for the most part this retention and stopping of the Termes, doth happen by the corruption and fault of some humour, as of Phlegme, Choler and Melancholy, but not of blood at all, because they are onely retained and stopped through the other humours bearing sway in the blood.

The corruption
of the hu-
mours.

Moreover common signes, by which it is observed that the retention of the Termes is caused by the corruption of some humour, are these, natiely, most great paines from the Navil, even to the privities, and about the Kidnies, loynes, and hips continuall paines, but most
of-

often paines of the head, and also cold sweats, many infirmities and gricfes of the eyes, because of their affinity and fellowship with the Matrix, a painfull heavinesse of the eye-lids, the colour pale, much sadnesse, often refusing of meate, appetite slow, weakenesse of the members, and heavinesse of the whole body: But here also concerning the quality of the humors very great differences are noted and observed, as shall be made manifest in the discourse following.

If the cause be from Phlegme, the woman waxe pale, the eyes doe become blewish, the eye-browes doe swell, cold is felt in the bottome of the Matrix, thick and stinking humors doe issue from it, white Termes doe drop from them, the vrine is plac, like unto Milke, thicke, and grosse substance is found in the bottome. But where this cause shall be observed and found, first, the diet shall be directed and ordered to a hot and dry temperature: Next that cold matter shall be mollified and prepared for purgation, with this syrup following: Take Chamæpitis, Germander, Origanum, Rosemary, Penny-royall, Savine, water-Mints, Calamint, wild

If the cause of the stopping of the Termes come from phlegme, what be the signes, and what be the cures.

wild Mints, Thyme, of each one handful, leaves of Sena one ounce, rootes of Ruscus, or Butchers Broome, Sperage, Parsley, Stone-Parsley, wild Radish, Madder, Valerian, of each one ounce & a halfe, Iuniper-berries foure ounces, Agarick two drams, seede of the Nettle, of the wild Carrot, Ameos, Anise, Fennel, Costus, of each halfe an ounce, and a halfe. Let all things be mixed and beaten together, and sodden in three pound of running-water, to the wasting away of halfe of it, let them be strained, and to the straining adde Sugar so much as sufficeth, let it be spiced with two drams of Cinamome, and let a syrup be made, and let three ounces be taken at a time: Or let another such digestive be made: Take Oximel compound, three ounces, water of Mugwoort and Bawme, of each foure ounces and a halfe, let it be spiced with one dram of Cinamome; let a Potion be made of them to be taken at three draughts; Then the matter being prepared for purgation, shall be purged with this potion following: Take fat Cassia and extracted with the decoction of Germander one ounce and a halfe, Dodder, Liquorice, Polipodium, Raisins, Venus Haire, of

A Potion.

of each halfe a handtull, Cassia extracted, Electuarium Indum, of each three drams, syrup de radicibus sine Aceto one ounce, temper them, and with the broth of red Cicers let a potion be made, and let the quantity of it, to be taken, be two ounces. If they had rather use Pills, than this Potion, they shall use these Pills: take of Masses or Lumps of Pilulæ foetidæ, Agregativæ, of each halfe a dram, Diagridion Pills. three graines, mingle them with syrup of Mugwoort, and let pills be made of them, of which nine shall be taken at a time: Or else this Powder to be taken in the broth of Cicers, or in Whey, shall be prepared in this manner.

Take of the best Turbit one dram, or foure scruples, Ginger halfe a dram, Sal gemma six graines, Saffron two graines, Cinamome three graines, Sugar two drams, mixe them, and let a powder be made of them: Or they may use this potion following. Take Benedicta Laxativa, Electuarium Indum, of each two drams, Diacassia three drammes, temper them with Bawme-water, and Mugwoort-water, so much as sufficeth: Or let such purging morsells be A Powder.
Morsells.
made: Take red Roles, Ginger, Cinamome,
H h of

An Infusion.

of each three drams, Sanders white and red, of each one dram, Hermodactyli, Esula, of each three drams, Turbit foure drams, Diagridion two drams, Masticke one scruple, white Sugar one pound: Let all thele things be dissolved in water of Mugwoort, and let a confection be made in morsells, and give foure drams at a time: Or they may use this infusion following: Take Agarick halfe an ounce, Ginger two scruples, Sal gemma halfe a scruple, let them be infused in three ounces. Adde to them Oximel Squiliticum one ounce, let all these things be infused twelve houres, afterward let them be strained and squeised out, and also spiced and made sweete with Cinamome and Sugar, so much as sufficeth, and let a potion be made of it; the superfluous matter being sufficiently purged, the next thing is, that such a bathe be prepar'd, in which the woman which is purged may sit: Take Savine, Calamint, Origanum, Bawme, Feverfew, wild-Mints, Penny-royall, Melilot, Camomile, of each two handfulls, Celandine, Pucedanum, Horehound, worme-Wood, of each one handfull, Bay-leaves, Lavander, Mercury, Rosemary, Ozymus, flowers

A Bath.

flowers of the Elder-tree, of each three handfulls, Marish-Mallows with the roots foure handfulls, Mugwoort six handfulls, rootes of Valerian two pound, let all these things except the Mugwoort be beaten together, and being put in a bagge, let them boile in water, and let a bathe be made of them.

And when shee commeth out of the bathe, let her be annointed with this oyntment following, under the Navell, and about the loynes: take oile of Lillies, of sweet Almonds, Marrow of the legge of a Calfe one ounce, Muscilage, Marish-Mallows, Fenegrek, Line-seed, of each one ounce, Wax so much as is sufficient, mingle them, being beaten, and let an Vnguent be made of them. This being done, let her drinke one spoonfull of this powder following with a convenient portion of the former decoction, and afterward lying downe in her bed, let her take her rest. Take the best Cinamome, rindes of Cassia Fistula, of each halfe an ounce, Cassia lignea three drams, Saffron one dram & a halfe, Aristolochia rotunda, Asarum, Calamus Aromaticus, rinds of the roots of Capparis, Costus, Dittany, roots Tormentill, of Eringus, Lacca,
H h 2 of

of each foure scruples; Chamæpitis, German-der, Bay-leaves, Origanum, Penny-royall, Ginger, Calamint, Thyme, seeds of Broome, of wild Rue, of Daucus, wild Cresses, Hyssop, Nigella or Gith, Amcos, Anise, Fennell, Bay-berries, Scrapinum, of each halfe a dram, Sugar equall to all in waight, mixe them together, and let a powder be made of them. If shee cannot well away with this powder, in this manner, then let a confection be made in morsells after this manner following, of which let her alwaies cate after the bathe: Take of the aforesaid powder without Sugar, one ounce, and halfe a pound of white Sugar: Let the Sugar be dissolved in the former decoction, or in Mugwoort-water, so much as sufficeth, and let a confection be made in morsells. In this cause proceeding from Phlegme, all hot bathes consisting of much Brimstone, are approved, such as are bathes of *Badina*, a City in *Germany*.

But if the woman shall not be able to use the bathe prescribed, let her take foure handfulls of the aforesaid sorts of herbes, let her boile them with the best wine, and let her receive the Fume of them underneath the thorow a Tunnel.

nell. And if shee shall also be unable to endure this, notwithstanding let her have a Fumigation with this fume following.

Take Amomum, Galbanum, of each three drams, Asa Fœtida, Castoreum, Spodium, of each one dram; mixe them, and let a powder be made of them, of which, one dram at a time cast upon the coales, let a Fume be made to be received onely into the Matrix. After the Fume being done, let her use these Pills, seven of them taken at a time. Take the fruit of Savine two drams, Rue dryed one dram, seed of wild Rue halfe a dram, Asa Fœtida, Lachryma Ammoniacæ, Diers Madder, of each one scruple, Myrrh, Castoreum, of each two scruples, Cinamome, black Peper, of each halfe a dram; let all things be mix'd together, and let them be made a powder, and tempered with water of Mugwoort, and let pills be formed as big as Pease; all these things being finished, both the veines, named Saphenæ, shall be opened in both feete, the Moone going downe. Afterward she may use these Pessaries: Take Triacle, Mithridate, of each halfe a dram, Castoreum, Lachryma Ammoniacæ, of each one dram, mixe them

Pills.
Pessaries.

H h 3

with

with Cotton dipped in the juyce of the herbe Mercury, and make a Pessary : Or otherwise, Take of the juyce of Rue, Wormewood, of each equall parts, Myrrh, Euphorbium, seed of Savine, of each one dram and a halfe, mixe them, and let a Pessary be made : Another may be made in this manner for women which are stronger by Nature : Take Elleborus albus, Pyretrum, of each three drams, Nigella, Diagridium, of each one dram, mingle them with the juyce of Mercury, and let a Pessarie be made ; Let such another be made which is of more efficacie and force : Take Nigella, Staves-acre, Centaury the lesse, of each two drams, Elleborus albus, Vitrum, Salgemma, blacke Peper, Diagridium, of each two scruples, Aloes, Ladanum, cleare Turpentine, Styrax Calamita, of each three drams, Amber one scruple ; let all things be mixed together, and incorporated with a hot Pessell because of the Gummes, and being inclosed in a cloth moistned in the juyce of Mercury, let Pessaries be made of them : Or otherwise, Take Gentian, Savine, Staves-acre, Colocynthis, Nigella or Gith, of each one dram and a halfe ; let all these things be incorporated

ted with the juyce of the wild Cowcumber, named Elaterium, or with the juyce of Mercury, and let Pessaries be made of it. If these former seeme to profit little, other Pessaries shall be prepared in this manner : Take juyce of Mercury, Wormewood, Feverfew, Mugwoort, of each three ounces, Myrrhe, Euphorbium, Castoreum, of each two drams, Sayine-seede, Guth-seed, of each one dram, Ladanum, Galbanum, of each one dram and a halfe; those things which are to be beaten to powder, let them be powdered, but let the juyces be decocted to a thicknesse, let Pessaries be made of them, the length and thicknesse of a finger.

But if retention and straining of the Termes doe proceed from Choler, heat shall be felt in the sound and botome of the Matrix, drinesse, coarctation and streightnesse, and a certaine hardnesse, not without paines and prickings; desire of *Venus*, a yellow colour of the eye-lids, the urine red, small store of Termes, alwaies of a Citrine or yellow colour, doth follow and accompany these signes and tokens of Choler. And that cause being known, the universall diet shall decline to a cold and dry temperature:

If retention of the Termes be from Choler, how it is to be Cured.

Afterward the superfluous matter shall be prepared for to be purged with this decoction following: take leaves of *Sera* one ounce, *Mugwoort* two handfulls, *Venus-haire*, *Sorrell*, *Endive*, *Harts-tong*, *Betony*, *Liverwoort*, *Bawme*, *Mercury*, of each one handfull, the foure cold seeds, *Agnus Castus*, *Daucus*, or wild *Carror*, *Pyonic*, *Sperage*, *Sothornwood*, *Basil*, *Milium Solis*, or *Gromell*, of each halfe an ounce, red *Roses*, *Borrage-flowers*, *Violets*, of each a small quantity calld a *Pugil*, roots of the best *Rheubarb* one dram, *Valerian*, *Butchers-broome*, *stone Parsly*, *Smallage*, of each an ounce, *Cyperus*, *Spike*, of each one dram and a halfe, *Cicers*, red *Beanes*, *Iuniper-berries*, *Fenegrek* of each one *Pugil*. Let all these things be mingled together and beaten, and boiled in three pound of running-water untill halfe be wasted, let them be strained, and to the straining, let *Sugar* be added so much as sufficeth, & let it be spiced with a dram and a halfe of *Cinamome*: You shal give 3 ounces of this decoction foure daies together in the morning when the stomach is empty, or in the evening three houres before supper very warme, to be drunk of the Patient.

But

But if she shal loath this decoction, let her use this syrup following: Take syrup *Acetosæ simplicis* one ounce, *Oximel simple* half an ounce, mingle them with the water of *Succory* and *Endive*, of each one ounce, and let a draught be made of it. Or else, take one ounce of the syrup of *Peach-Roses*, syrup of *Endive* half an ounce, commixethem with two ounces of the afore-spoken decoction, or water of *Endive*, and let a draught be made: Or you may prepare such solutive medicines: Take *Manna* halfe an ounce, *Electuarium de Succo Rosarum*, confection of *Hamech*, *Diacassia*, of each one dram, syrup of *Violets* halfe an ounce, waters of *Succory* and *Endive*, of each one ounce, mixe them, and let one draught be made; or otherwise, take of the best *Rheubarbe* two drams, *Spike Nard* six graines, sprinckled with the best *Wine*, infuse them in *Whey* twelve houres, then straine them, and to the straining, adde *Manna*, *Cassia* newly drawne, of each one ounce and a halfe, syrup of *Violets* one ounce, let it be spiced with *Cinamome* as much as sufficeth, and let a potion be made to the quantity of three ounces.

A Syrup.

The

A Bath.

The superfluous matter being sufficiently purged & voided by these solutive medicines, such a bath is to be decocted in which the woman may sit; Take Marish-Mallows with the rootes, three handfulls, Motherwoort or Mugwoort two handfulls, Elder-flowers, Willow-flowers, Violet-Plants, or Mater violarum, Maiden-haire, of each one handfull, Valerian halfe a pound, Fenegreek, Line-seed, of each three ounces, common Salt two drams, Roche Allome halfe an ounce, Brimstone one dram; let all things be beaten together, mingled and put in a bagge, and let a bath be made by boiling of them, in which the woman may sit. In this case all temperate waters with Allome and Copper doe profit and doe good: when shee cometh out of the bath, let her be annointed with this ointment about the Loines, and under the Navel: Take oile of Roses, of sweet Almonds, of Violets, of each one ounce, Marrow of the leg of a calfe halfe an ounce & two drams, fresh Butter, Hens-grease, Muscilage of Fenegreek, Muscilage of Line-seed, of each halfe an ounce, Water so much as sufficeth, and let an Vnguent be made of them, in a liquid forme.

After

After the Vnction being performed, let her take one sponesfull of this powder following in a little portion of the decoction hereunto adjoyned, and lying downe in her bed, let her take rest: Take of the Herbes of Sorrell, Bawme, Mercury, Motherwoort, red Cicers, red Beanes, Fenegrek, roots of Imperatoria, Valerian, of each halfe a handfull, mingle them with wine, so much as sufficeth, and let a decoction be made, let it be strained, and let there be added to the straining two ounces of the powder following, and let them be drunke together very hot: Take of the rindes or barks of Cassia Fistula, Cyperus, of each one dram, rootes of Tormentill, of Pionie cleared from uttermost rinde, Cinamome, of each two drams, Saffron, seed of Daucus, graines of Pionie, of each one dram and a halfe, seedes of Agnus castus, of Parsley, Basill, Stone-Persley, Mercury, Sperage, Mithum solis, or Gramill, Venus-haire, Maiden-haire, Camomile, Betony, Liverwoort, Spike-Nard, Squinanthum, Hops, Endive, of each one scruple, Sugar so much, mixe them, and let a powder be made.

A Decoction.

A powder.

If she will not use this powder in the fore-said

Little Cakes
or Morfels.

saied manner; let a confection be made in little rundells, or cakes, which she may cate alone comming out of the bathe; or may take them dissolved in the afore prescribed decoction. And let the confection be such; Take one ounce of the prescribed powder, without Sugar, white Sugar halfe a pound, let the Sugar be dissolved in Rose-water, let the powder be tempered together with it, and let little cakes be made in morsels.

A Fomenta-
tion.

If it doe not please her to use this bathe, yet let her use this Fomentation: Take Sothern-wood, Dill, Motherwoort, Camomile, Clarie, Bawme, Mercury, Elder-flowers, red Roses, of each one handfull, Fenegreek, Line-seed, of each halfe a pound; mingle all things together, and make a decoction with Wine, so much as sufficeth, with which let the woman be fomented. Or let her receive this fume following underneath by a Tunnell or Pipe for the purpose: Take seed of Agnus castus one ounce, Dill one handfull, Carui, Costus, of each one ounce, commixe them, and let a decoction be made with wine so much as sufficeth.

All these things being performed, the veines
of

of the Ancle or Saphenæ shall be opened, after the fift or sixt day, in both feet, or in one day one only, and in another day the other. It will also be profitable to sweate in a bathe; also to scarifie the skinne with cupping-glasses, about the hips.

Afterward, shee may use these Pessaries:
Take Borace, Amomum, Myrrhe, Aristolochia rotunda, Calamus Aromaticus, Cloves, Majorame, of each one dram and a halfe, Diagridium renne graines, temper them with the juyces of Motherwoort, Wormewood, and wild Mint, and let a Pessary be made, which she shall use continually: Or else take Triphera magna sine Opio halfe an ounce, Myrrhe, Mountaine calamint, of each two drams, fresh Rue, three drams, Savine, rootes of Sothernwood, of each foure drams, Ladanum, Galbanum, Serapinum, Assa Foetida, of each one dram and a halfe, roots of Madder the greater, of Cyperus, of each one dram, mix them, and let a powder be made of them, but let the Pessary be made with the Gall of a Bull, and Oile of Lillies: Or she must use the Pessary following:
Take juyce of Mercury, Wormewood, Majorame,

ram, Mugwoort, Clary, wild Mint, of each halfe an ounce, mingle the aforelaid prescribed powders, with these juyces, and make a Pessary of such forme and quantity as it ought to be.

When the retention shall proceed of melancholy, how it is to be cured.

But when retention of the Termes shall proceed from melancholy, there are found paines and a sound or noise in the bottome of the Matrix, by reason of vapours and winds mixed and shut up together in the same, the Vrine will be thin, blacke and blewish, and loole; a cloth stained with that flux, will appeare with a black colour. Moreover, this cause being knowne, before all things, the diet must be directed to a hot and moist temperature; afterward the superfluous matter shall be mollified with this decoction or digestive following, and prepared for to be purged: Take leaves of Sena one ounce, herbs of Calamint, Origanum, Motherwoort, Stachados, Harts-tong, Liverwoort, of each half a handful, Borrage-flowers, Buglosse-flowers, Violets, Venus-haire, Germander, of each one Pugil, Parsley-roots, roots of Sperage, Fennel, rindes of Cappar-roots, of each two drams, Licquorice, Raisins, of each halfe an ounce, the best Rhenbarb, Agarick, of each one dram,

dram, mingle them with running-water, and let it be boiled untill one halfe be consumed: afterward straine, and to the straining adde so much white Sugar as sufficeth, and let it be aromatized and spiced with one dram of Cinamome. You must give so often of this decoction to the sicke woman, untill the superfluous matter shall seem to be sufficiently prepared: Or you shall prepare another digestive in this manner: Take Oximel simplex one ounce, Syrup de radicibus halfe an ounce, waters of Sperage and Elder of each one ounce; Let it be spiced with Cinamome so much as sufficeth, and let one draught be made of it; but the matter being sufficiently prepared, shall be expelled and purged with this potion following: Take Maiden-haire, flowers of Borrage, Buglosse, Violets, Hops, Strachados, Germander, of each halfe a handfull, Polypodie three drams, Liquorice, Raisins, of each one ounce; let all things be mingled and stamped together, and let a decoction be made with running-water, so much as sufficeth, till halfe of it be wasted, afterward straine it, and to the straining, put Syrup de Epithymo, of Violets, Cassia newly extracted, Manna, of each three drams, Electuary Hamech, Diaphænicon,

phænicon, of each one dram and a halfe, com-
mixe them, and let a minorative, or purging me-
dicine be made of it: Or if it please you, let it be
made in this manner: Take Myrobalani Indi
halfe an ounce, Citrini two drams, let them be in-
fused in Whey the space of eleven houres, after-
ward let them be strained out, and let there be
added to the straining, Cassia extracted, Manna, of
each halfe an ounce, powder of Epithymie two
scruples, Ginger six graines, Sugar so much as
sufficeth, temper them, and let a potion be made
of it. In this case also *Pilulæ Indæ* are most speci-
ally allowed. Moreover, the superfluous matter
being sufficiently purged, bathes also, fomentati-
ons, suffumigations, unguents, powders, pessaries,
may be prepared in the same manner, as we have
spoken, of late, concerning Phlegme and choler:
but not without the counsell of skilfull Physici-
ans: For now wee will make an end to say any
more concerning the retention and stopping of
the Termes by some certaine and manifest cause.

These are those things (courteous Reader)
which that most learned and expert Chirurgion,
James Rueff, compiled in Latine, concerning the
Originall of Humane seed and Generation, &c.

